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A

SHORT PRACTICAL

HEBREW GRAMMAR;

WITH AN APPENDIX,

CONTAINING

THE HEBREW TEXT OF GENESIS I.—VI., AND PSALMS I.—VI.,
GRAMMATICAL ANALYSIS, AND VOCABULARY.

BY THE,

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LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1868.

LEIPZIG: W. DRUGULIN, 22, KONIGSSTRASSE.

TO

EDWARD BYLES COWELL, ESQ., M.A.,

PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF CAMBRIDGE,

THE FOLLOWING PAGES ARE INSCRIBED, IN AFFECTIONATE REMEMBRANCE
OF A VALUED FRIENDSHIP OF MANY YEARS.

ERRATA.

In pages 53, 203, 224, READ *teshag* FOR *teshag*.

In page 130, READ *wehyeh* FOR *wehyeh*.

PREFACE.

After some years experience in teaching Hebrew the writer found that, in spite of the many existing works on Hebrew Grammar, a chief impediment consisted in the want of a compendious manual, which might be at once sufficiently elementary for beginners and at the same time not too elementary for the more advanced student. It was in the hope of doing something towards supplying this want that the present attempt originated.

It must be understood that the object of it is not in any way to supersede or compete with larger and more pretentious works on Hebrew Grammar, but to present in a concise and intelligible form the principal facts of the language.

Everything therefore of the nature of theory is studiously avoided, and results only are given, without reference to anterior principles upon which they may be explained, since these are stated differently by different writers and to discuss them here would have been foreign to

the purpose of the work. But special care has been taken to furnish the student with rules and observations that may be of practical use to him, as well as with numerous examples, paradigms and tables of various kinds to facilitate constant reference.

In one respect however this book will be found to differ from all previous works and that is in the *method adopted to express Hebrew words in English letters.*

Most persons have felt the desirableness of doing this, however difficult they may have found it. There is no recognised method and no two scholars adopt the same method. In almost all, if not all, cases, the plan followed must be acknowledged an inconvenient, awkward and unsuccessful one. The reason it has been so is twofold.

1. The habit of the English printer to express all foreign words in Italics. This at once deprived him of a resource ready to his hand which might have been utilised; for the cases in which Hebrew and English words printed together in the same type could be mistaken for each other are very few, and the mixed use of Italics as here adopted would have served to distinguish them in almost every instance.

2. The attempt was made to represent the *pronunciation* of the Hebrew in English letters;

which owing to the essential diversity of the two alphabets could not but be a task of considerable difficulty. Nothing of the kind is done here: but the letters of the Hebrew alphabet are represented by constant equivalents in English, to which the commonly received power is assigned in the alphabetical Table on the third page.

It must therefore be distinctly understood that the English correspondents of the Hebrew words, here met with, are in no case intended to express the sound of those words except according to the scheme of pronunciation which they uniformly follow, and which they are used, arbitrarily though appropriately, to represent.

According to this scheme the Student can indeed feel no doubt as to the pronunciation; on the contrary it will be marked for him with unfailing accuracy; but the expression of the sound is kept subordinate to the exact representation of the Hebrew characters which, by the simple expedient of Italic types, is attained in every case, without ambiguity, and without any awkward collocation of letters.

By this method, first published in "the Guardian" of March 6. 1867, any Hebrew word can be expressed in English characters with minute exactness, and the greatest attainable simplicity, and any word so written can be

restored to its original Hebrew form, with perfect ease and certainty. In fact, the system of *transliteration*, so successfully pursued, and universally adopted, in the case of the Sanskrit, an Aryan language, is here applied for the first time to the Shemitic Hebrew. A slight modification of the same system would render it applicable to other members also of the Shemitic family, the Chaldee, Syriac and even Arabic. An end it must be confessed long desired, but hitherto inadequately realised.

This little book is intended to aid the student, with or without other assistance, to read the scriptures of the Old Testament in the original language with intelligence and precision: if it succeeds in doing so, the writer's object will have been attained and his trouble in preparing it amply rewarded.

It can hardly be needful to add that, as many Grammars have been consulted, many proofs of obligation to other writers may frequently be discovered, though it is hoped that there will occasionally be tokens also of original and independent work.

A
HEBREW GRAMMAR.

CHAPTER I.

THE ALPHABET.

1. There are in Hebrew twenty-two letters, of the following Forms, Names and Powers:

<i>Form.</i>	<i>Name.</i>	<i>Power.</i>
א	'Alef	' not sounded
ב	Beyth	b or v
ג	Gimel	g as in go
ד	Daleth	d
ה	He'	h
ו	Waw	w
ז	Za-yin	z
ח	Heyth	h guttural as ch in the
ט	Teyth	t [German Buch
י	Yod	y
כ or ך	Kaf	k
ל	Lamed	l
מ or ם	Meym	m
נ or ן	Nun	n
ס	Samek	s
ע	Ga-yin	g not sounded
פ or ף	Pe	p or f [German z.
צ or ץ	Zadey	z as ts in nuts or the
ק	Kof	k a peculiarly hard k
ר	Reysh	r
ש	Shin	sh
ט	Sin	s
ת	Taw	t or th as in thin.

2. It will be seen that while some Hebrew letters, as *Beyth*, *Pe'* and *Taw*, have two sounds and therefore stand for two or more letters in English, according to circumstances which will be explained hereafter, other English letters as *h*, *k*, *s* and *z*, are represented by two in Hebrew, which, though in most cases differing in sound, cannot be well distinguished by our alphabet.

This difference is here denoted by the use of *Italic* letters.

In like manner the *Italic* vowels here used are the long vowels for the sound of which see the next ch.

The other letters are sounded exactly like their English equivalents given in the Table.

3. The letters are read from right to left.

They are all consonants.

Some of them as *א* and *ע* have no sound but that of the vowel which is written beneath them, as *אָדָם* 'adam, *man*; *עֵדֶן* *geden*, *Eden*. The ' and *g* must however be used to express their *silent* power as consonants.

4. Some of them as *ו* *י* *א* are at times absorbed in the sound of the vowel which precedes or accompanies them, as *בָּא* *ba'*, *he came*; *לֹא* *lo'*, *not*; *פֶּה* *peh*, *mouth*; *לוֹ* *lo*, *to him*; *לוּ* *lu*, *if*; *לִי* *li*, *to me*. For this reason they are called *quiescent* letters.

5. Every consonant is either (1) followed by a vowel as *תוהו* *tohu*, *desolation*, so forming an *open* syllable; or (2) completes the (*close*) syllable formed by the preceding vowel and consonant, as *גַּם* *gam*, *also*; or (3) is followed by *Shēwa*, see the next ch., as *בֶּה* *bē*, *in*: thus, *בְּרֵאשִׁית* *bēre'shith*, *in the beginning*.

6. Every syllable therefore begins with a consonant; the only exception, if it be one, is in the case

of a word beginning with ו *u*, and, which is in itself a complete syllable. Shēwa and its compounds are not reckoned as syllables.

7. Five of them assume a different form, when they occur at the end of a word. *See the Table*. But once or twice these forms are interchanged. Is. ix. 6. Neh. ii. 13. Job. xxxviii. 1.

8. Six of them בּ נ כ פ ת when initial have a point inserted in them which is called soft *Dagēsh* (ch. ii.). In this case בּ is sounded b; נּ p; and תּ t; otherwise ב is v, פ is f, ת is th. The sound of the other three letters is not affected by this point. These six letters are called *aspirates*.

9. As words are not divided in printing or writing Hebrew, some of the letters are occasionally spread out to fill up a line when there is not room for the next word, thus ו, ם &c.

10. The letters ע ה ח א are gutturals, and פ ב מ ף are labials.

11. Care must be taken not to confound בּ and ב; נּ and נ; רּ, ך and ר; הּ, ח and ת; יּ, י and ם; ם and ם; ץ, ע and ף.

CHAPTER II.

THE VOWELS &c.

1. The vowels in Hebrew are expressed by certain marks placed, with two exceptions, *beneath* the letters. These marks are called the Points. Their form, name and power will be seen in the following Table:

<i>Form.</i>	<i>Name.</i>	<i>Power.</i>	<i>Expressed by</i>
◌ֶ	<i>Kamez</i>	a, as in Father	<i>a</i>
◌ֵ	<i>Zerey</i>	ai, - - Pain	<i>e</i>
◌ִ	Long <i>Hirik</i>	ee, - - Seen	<i>i</i>
◌ֹ	<i>Holem</i>	o, - - Bone	<i>o</i>
◌ֻ	<i>Shurek</i>	oo, - - Root	<i>u</i>
◌ֶ	<i>Pathah</i>	a, - - Fat	<i>a</i>
◌ֵ	<i>Segol</i>	e, - - Bed	<i>e</i>
◌ִ	Short <i>Hirik</i>	i, - - Tin	<i>i</i>
◌ֹ	<i>Kamez Hatuf</i>	o, - - Not	<i>o</i>
◌ֻ	<i>Kibbuz</i>	u, - - Full	<i>u</i>
◌ִ	<i>Shēwa</i>	e, } all short	<i>ē</i>
◌ֶ	<i>Hatef Pathah</i>	a, } as in	<i>ā</i>
◌ֵ	<i>Hatef Segol</i>	e, } Begin	<i>ē</i>
◌ֹ	<i>Hatef Kamez</i>	o, } Collecting	<i>ō</i>

It must be borne in mind that the *Italic* vowels always stand for *long* vowels in Hebrew, except in the case of *Hatef Segol* which is a very short one.

2. The Hebrew vowels are always sounded *after* the letter to which they are affixed: except in the case of *Furtive Pathah* which is so called when found under a final ה, ח, or ע that is preceded by a long vowel as רוּחַ ruah, *spirit*.

3. A short vowel does not commonly stand in an open syllable. 2 Sam. i. 26 &c. A long vowel can never stand in a close syllable, without an accent. Such forms as those in Ps. lxxxi. 2. cii. 5 &c. are anomalous.

4. Long *Hirik* is usually followed by a Yod which is absorbed in the sound of it. Yod also sometimes follows *Kamez*, *Pathah*, *Segol*, and *Zerey* and is then absorbed in their sound or coalesces with it as a diphthong, as חַי hay, חֵי hay, חַיִּי galeyha, מַיִּי meymey.

5. The *Waw* in *Holem* and *Shurek* is only the medium of the vowel and has no consonantal sound. *Holem* may also be written without *Waw*, *Shurek* cannot, but *Kibbuz* with an accent is sometimes put for *Shurek*. Sometimes Yod follows *Waw* as גּוֹי goy *a nation*, גָּלוּי galuy, *revealed*; and sometimes *Waw* follows Yod, as גָּלַיְו galayw, *upon him*. In the former case a sort of diphthong is formed, in the latter the Yod is not sounded.

6. *Alef* having no relation to a previous vowel is said to be *otiose* as חֵטְא het', *sin*; הֵבִי hevi', *he brought in*.

7. *Kamez* is not *Kamez* but *Kamez Hatuf* when it comes (1) before silent *Shēwa* (see 13) and forms an unaccented syllable with the following letter as חֻכְמָה hokmah, *wisdom* (but חֻכְמָה hakēmah,

she was wise); or (2) before *Dagesh forte* and is not accented, as בִּתִּים *bottim, houses*; or (3) when it is in a close final syllable without the accent, as וַיָּקָם *wayyakom, and he arose*; or (4) when it comes before another *Kamez Hatuf*, not final, as פִּגְלוֹכָּה *pogolka, thy work*; or (5) before *Hatef Kamez* as פִּגְלוֹ *pogölo, his work*, or (6) is shortened from an original *Holem*, as in the two anomalous words קֹדֶשִׁים *kodashim, holy things*, from קֹדֶשׁ *kodesh*, שְׁרָשָׁיו *shorashayw, his roots*, from שֹׁרֶשׁ *shoresh*. The last three cases apply only to Segolates (ch. viii.).

8. If *Shin* is preceded by a letter without a vowel *Holem* is implied in the *Shin* as מֹשֶׁה *Mosheh, Moses*.

If *Sin* is not final and has no vowel *Holem* is implied as שֹׂנֵא *sone', hating*.

Shin with two points beginning a syllable is read *sho*, as שֹׁמֵר *shomer, keeping*.

Sin with two points ending a syllable is read *os*, as יִרְשֵׁשׁ *yirpos, he will tread down*.

9. *Waw* with *Holem* and a vowel besides is a consonant, as הוֹוָה *howah, calamity*.

A point in *Waw* is not *Shurek* but *Dagesh* (15.) when the *Waw* has a vowel under it, as צִוְּוָה *ziwwah, he commanded*.

Waw preceded by a vowel or *Shěwa* is consonantal, as גָּוֹן *gawon, iniquity*; גְּדוּלוֹת *gedwoth, precepts*.

10. *Shěwa* means *nothing* or *emptiness* and is the sign which is placed under a letter which has no vowel of its own. *Shěwa* is always to be understood beneath every unpointed letter except אֶהְיֶה, and is written in every final ך that has no other vowel, and with every final consonant that has no vowel and is preceded by silent *Shěwa* as פָּקַדְתָּ *pakadt*.

In one case Shēwa is written in a final consonant not preceded by Shēwa, viz. in the 2. pers. fem. sing. Past of verbs whose 3rd radical is a guttural, as **שָׁלַחְתְּ**, and this is because the second Pathah stands for *Hatef Pathah* (iii. 3.).

The case of the pronoun of 2. pers. fem. sing. **אַתְּ** hardly needs to be mentioned. It probably stands for **אַתְּ**.

11. The compounds of Shēwa are only used regularly with gutturals, for these letters do not commonly take simple Shēwa.

Compound Shēwa when found with other letters is anomalous e. g. Gen. ii. 12 and xxix. 8 Cf. xxvii. 38 Jer. xxii. 20 &c.

Gutturals anomalously take simple Shēwa see a remarkable case Ex. xv. 6.

12. Shēwa is sometimes silent and sometimes sounded. It is *sounded* or vocal (1) Whenever it begins a word, as **בְּרֵאשִׁית**; or (2) comes after a long vowel without the tone, as **בְּנִים**; or (3) after Metheg (commonly), as **וַיְהִי**; or (4) after another Shēwa if not final, as **וַיִּפְקְדוּ**; or (5) is under the first of two double letters, in verbs, as **הִלְלִי**; or (6) under *Dagesh* not final, as **פִּקְדוֹ**.

13. Shēwa is *silent* in all other cases merely marking the division of the syllables, as **מַלְכִי** *malki*, *my king*.

14. Every vocal and every compound Shēwa stands, with the consonant to which it belongs, at the beginning, and every silent Shēwa at the end, of a syllable. The only exception is in the case of words ending with two Shēwas, as **פִּקְדוֹת**. But two Shēwas cannot stand at the beginning of a syllable.

15. *Dagesh* is a point which may be inserted in any letter but a guttural or ׀ and has the effect of doubling it: but when inserted in one of the six aspirates its effect is twofold. (1) It either doubles the letter (hard *Dagesh* or *Dagesh forte*), as סִפֵּר sapper; or (2) in the case of ב, פ, ת, alters its sound, as מְרַבֵּה marbeh. The effect of *Dagesh* is imperceptible in the other three letters, where its use is practically formal, as מַלְכִי malki. Soft *Dagesh* in ג, ד, כ is expressed by a dot beneath the g, d, k.

16. There is also a euphonic use of *Dagesh* by which after a word ending in a vowel or quiescent letter it is inserted in the first letter of the following word, as הוֹשִׁיעָה נָא hoshigah nna'. This use of *Dagesh* is even found in ׀, Job.xxxiii.21, Jer.xxxix.12. So מִה־זֶּה or, contracted, מִזֶּה Ex. iv. 2. מִה־לָּכֶם, contracted, מִלָּכֶם Is. iii. 15 &c.

17. *Dagesh* in a letter which is preceded and followed by a vowel is always hard, as סִפֵּר sipper: and also in any medial letter having *Shēwa* but not preceded by *Shēwa*, as פִּקְדוֹן. In all other cases it is soft merely altering the sound of the letter or else being practically formal. *Dagesh* therefore in the first or last letter of a word is always soft. When it doubles the letter it also alters the sound if the letter is susceptible of such change, as סִפֵּר sipper, *not* siffer.

18. *Mappik* is a point in a final ה shewing that it retains its consonantal sound and is not merely absorbed in a preceding vowel. It is here expressed by h.

19. *Makkaf* is a mark like a hyphen, and is used to connect words together. Zerey before *Makkaf*

becomes *Segol* and *Holem* becomes *Kamez*; because *Makkaf* deprives the previous word of its accent (ii. 3). In spite of *Makkaf* the sense is sometimes broken; thus the substantive verb is understood, or the subject joined to the predicate by *Makkaf*. Prov. xix. 6.

20. As a general rule the *tone* or *accent* is laid on the last syllable of a word, but it sometimes falls on the last but one; e. g. in words with two Segols, or two Pathaḥs, or with Zerey Segol, or Holem Segol: in the words אָנְחָנוּ, אֵלֶּה, הֵמָּה; in nouns with the affixes מוֹנֵי, יוֹנֵי, יוֹנֵי, יוֹנֵי, יוֹנֵי, יוֹנֵי. In the 3. fem. sing. and the 3. plur. Past of hollow verbs (xi) and verbs of double radical, as קָמְתָּ, קָמְתָּ; in the verbal terminations נִי, נִי, נִי; and in the verbal affixes מוֹנֵי, יוֹנֵי, יוֹנֵי, יוֹנֵי. Furtive Pathaḥ (2), or local or paragogic ה (xii. 18), does not affect the accent. But if ה paragogic is preceded by Shēwa it takes the accent as אֶשְׁמְרָה, אֶשְׁמְרָה, אֶשְׁמְרָה. The accent sometimes serves to distinguish words otherwise alike, e. g. בִּינָה is a noun Prov. i. 2, but בִּינָה is a verb. Ps. v. 2. So אָשׁוּב Jonah iii. 10 is from אָשׁוּב, but אָשׁוּב Gen. xxxiv. 29 from אָשׁוּב. Occasionally the accent is thrown back when the next word has a distinctive accent e. g. Gen. i. 5, Ps. ii. 12 &c. Cf. Num. xxiii. 23. where the last word but one has a distinctive accent. Dual nouns also and the apocopated futures, Kal and Hifgîl, of verbs in ה have the accent penultimate.

21. The *accents* in the Hebrew Bible may safely be neglected by the student till far advanced in the language. The exceptions are 'Ethnah, Silluk and Metheg of which the two first always lengthen the vowel they accompany which is then said to be *in*

pause. 'Ethnah divides every verse into two parts. Silluk is always found with the last word of it and nowhere else. Metheg is like Silluk in form, but is always subsidiary to some other accent. There may be more than one Metheg in the same word. Metheg stands with the vowel preceding a compound Shēwa and remains when that Shēwa has passed away as *יְעֲמֹד*, *יְעֲמֹדִי*. Also with the long vowel before the tone if followed by vocal Shēwa as *וַיִּתֵּן*. Also with the second syllable before the tone, if an open one; if not with the third syllable before the tone, if open. Also before implied Dagesh. Metheg is also found sometimes with Pathah or short Hirik in a close syllable next before the tone Gen. i. 11. In such a case it does not make Shēwa vocal. (12) Of two similar accents in a word the former takes the tone Gen. i. 2.

The foregoing rules will be best exemplified by the first chapter of Genesis which according to the method here adopted is written as follows.

Bēre'shith bara' 'ēlohim 'eth hashshamayim wē'eth ha'arez. 2. Wēha'arez hayēthah thohu wavohu wēhoshek gal-pēney thēhom wēruah 'ēlohim mērahefeth gal-pēney hammayim. 3. Wayyo'mer 'ēlohim yēhi or wayēhi 'or. 4. Wayyar' 'ēlohim 'eth-ha'or ki-tov wayyavḏel 'ēlohim beyn ha'or uveyn ha'oshek. 5. Wayyikra' 'ēlohim la'or yom wēlahoshek kara' layēlah wayēhi gerev wayēhi-voker yom 'ehad. 6. Wayyo'mer 'ēlohim yēhi rakiag bēthok hammayim wīhi mavḏil beyn mayim lamayim. 7. Wayyagas 'ēlohim 'eth-harakiag wayyavḏel beyn hammayim 'āsher mittakath larakiag uveyn hammayim 'āsher megal larakiag wayēhi-ken. 8. Wayyikra' 'ēlohim larakiag shamayim wayēhi-gerev wayēhi-

voker yom sheni. 9. Wayyo'mer 'ēlohim yikkawu hammayim mittahath hashshamayim 'el-makom 'ehad wēthera'eh hayyabbashah wayēhi-ken. 10. Wayyikra' 'ēlohim layyabbashah 'erez ulēmikweh hammayim kara' yammim wayyar' 'ēlohim ki-tov. 11. Wayyo'mer 'ēlohim tadshe' ha'arez deshe' gesev mazriag zerag gez pēri goseh pēri lēmīno āsher zargo-vo gal-ha'arez wayēhi-ken. 12. Wattoze' ha'arez deshe' gesev mazriag zerag lēmīnehu wēgez goseh-pēri 'āsher zargo-vo lēmīnehu wayyar' 'ēlohim ki-tov. 13. Wayēhi gerev wayēhi voker yom shēlishi. 14. Wayyo'mer 'ēlohim yēhi mē'oroth birkīag hashshamayim lēhavdīl beyn hayyom uveyṇ hallayēlah wēhayu lē'othoth ulēmogādīm ulēyamīm wēshanīm. 15. Wēhayu lim'oroth birkīag hashshamayim lēha'ir gal-ha'arez wayēhi-ken. 16. Wayyagas 'ēlohim 'eth-shēney hammē'oroth haggēdolīm 'eth-hamma'or haggadol lēmēmshēleth hayyom wē'eth-hamma'or hakkaton lēmēmshēleth hallayēlah wē'eth bakko-kavim. 17. Wayyitten otham 'ēlohim birkīag hashshamayim lēha'ir gal-ha'arez. 18. Wēlimshol bayyom uvallayēlah ulēhavdīl beyn ha or uveyṇ haḥoshek wayyar' 'ēlohim ki-tov. 19. Wayēhi-gerev wayēhi-voker yom rēvīgī. 20. Wayyo'mer 'ēlohim yishrēzu hammayim sherez nefesh hayyah wē-gof yēgolef gal-pēney rēkiag hashshamayim. 21. Wayyivra' 'ēlohim 'eth-hattannīnīm haggēdolīm we'eth kol-nefesh haḥayyah haromeseth 'āsher sharēzu hammayim lēmīmehem wē'eth kol-gof kanaf lēmīnehu wayyar' 'ēlohim ki-tov. 22. Wayēvarek 'otham 'ēlohim le'mor pēru urēvu umil'u 'eth-hammayim bayyammīm wēhagof yirev ba'arez. 23. Wayēhi-gerev wayēhi-voker yom hāmīshi. 24. Wayyo'mer 'ēlohim toze' ha'arez nefesh hayyah lēmīnah lēhemah waremes we'ayētho-'erez lēmīnah

wayēhi-ken. 25. Wayyagas 'ēlohim 'eth-hayyath ha'arez lēmīnāḥ wē'eth-habbēhemah lēmīnāḥ wē'eth-
 ḳol-remes ha'ādamah lēmīnehu wayyar' 'ēlohim ḳi-tov. 26. Wayyo'mer 'ēlohim nagāseh 'adam bēzalmenu
 ḳidmuthenu wēyirdū vidgath hayyam uvēgof hash-
 shamayim uvabbēhemah uvēkol-ha'arez uvēkol-
 haremes haromes gal-ha'arez. 27. Wayyivra' 'ēlohim
 'eth-ha'adam bēzalmo bēzelem 'ēlohim bara' 'otho
 zakar unēkevah bara' 'otham. 28. Wayēvarek
 'otham 'ēlohim wayyo'mer lahem 'ēlohim pēru urēvu
 umil'u 'etk-ha'arez wēkivshuha urēdu bidgath hayyam
 uvēgof hashshamayim uvēkol-hayyah haromeseth gal-
 ha'arez. 29. Wayyo'mer 'ēlohim hinneh nathatti
 lakem 'eth-ḳol-gesev zoreag zeraḡ 'āsher gal-pēney
 kol-ha'arez wē'eth-ḳol-hagez 'āsher-bo pēri-gez zoreag
 zaraḡ lakem yihyeh le'oklah. 30. Ulēkol-hayyath
 ha'arez ulēkol-gof hashshamayim ulēkol romes gal-
 ha'arez 'āsher-bo nefesh hayyah 'eth-ḳol-yerek gesev
 lē'oklah wayēhi-ken. 31. Wayyar' 'ēlohim eth-ḳol-
 āsher gasah wēhinneh-tov mē'od wayēhi-gerev wayēhi-
 voker yom hashshishshi.

The student will do well to learn to read the Hebrew characters and to understand the principles of syllabication by the aid of this specimen which is written in English letters. It will also facilitate his progress if he practices writing it back again in Hebrew characters.

CHAPTER III.

RULES AFFECTING SHĒWA, DAGESH AND THE GUTTURALS.

1. If one Shēwa follows another the first becomes short *Hirik*, *Pathah*, or *Segol*, as דְּבָרִי for דְּבָרִי, כְּנָפִי for כְּנָפִי, נָגְדִי for נָגְדִי, אִיבָהּ for אִיבָהּ, לִפְקֹד for לִפְקֹד (ii. 14.).

This however is not the case when the first Shēwa is silent by position as יִפְקֹדִי.

2. If a compound Shēwa follows a simple Shēwa the simple Shēwa is changed to the *Pathah*, *Segol* or *Kamez*, with which it is compounded, as יִאֲחֹף for יִאֲחֹף, יִעֲמֹד for יִעֲמֹד, יִעֲבֹד for יִעֲבֹד, &c.

3. If simple Shēwa follows compound Shēwa the compound Shēwa is changed to its *Pathah*, *Segol* or *Kamez*, thus נִעְמְדִי becomes נִעְמְדִי (ii. 11.), then נִעְמְדִי (iii. 2), then finally נִעְמְדִי. So נִעְרָה for נִעְרָה, תִּצְעַקְנָה for תִּצְעַקְנָה and similarly שִׁמְעֵה for שִׁמְעֵה in verbs of the 3rd guttural.

It must be understood that the last only of these forms in every case is met with; the others are merely given to shew how the ultimate forms arise.

4. The omission or insertion of soft *Dagesh* occasions great difficulty to the early student of Hebrew. The following practical rules must be borne in mind.

1) Dagesh must always be inserted in an *initial* aspirate if the preceding word ends in a non-quiescent letter, or diphthong, or Mappik, as בְּרֵאשִׁית בְּרֵא; or though ending in a vowel has a disjunctive accent and is therefore not closely connected with the next word in sense, as בְּצִלְמוֹ בְּצִלָּם, Gen. i. 27. but וַיְהִי־בֵן, v. 7; also when two aspirates begin a word even though preceded by a conjunctive accent, as Josh. viii. 24, Is. x. 9. In like manner it is generally inserted after יְהוָה and יְהוֹה because these words were read by the Jews, אֱלֹהִים and אֱלֹהִי, respectively.

2) Dagesh also as a rule is inserted in an aspirate when it *begins a syllable* that is when it comes after silent Shēwa, as פְּקָדָה (ii. 13.) except

α. The Shēwa stands for an original *Kamez*, *Zerey* or *Holem* as מִלְכִּי from מַלְכִּים; בְּחַפְזוֹ from בְּחַפְזוֹ; וַיַּעֲבֹד from וַיַּעֲבֹד or: β. has become silent from the prefixing of ל, כ, ב, to a noun, as בְּרֵכָה, not בְּרֵכָה, בְּרֵכָה not בְּרֵכָה. The reason of this is that though the *slight vowel* in the first syllable represents the former of two Shewas yet the second of them is treated as if it were still vocal; in which case the following aspirate ceasing to be initial could not carry Dagesh.

3) If however the particles ל כ ב are prefixed to an infinitive mood, the Dagesh is inserted, as לַשֶּׁבֶן. This is the normal rule, but there are many exceptions, e. g. we find בְּנִפְל and בְּנִפְל, but לַנִּפְל. Cf. Jer. i. 10, xviii. 7, xxxi. 28; Ps. xl. 15, where however some read Dagesh &c. &c.

4) Imperatives do not take Dagesh as פְּקָדִי (exceptions occur Is. xlvii. 2, Jer. x. 17, Cf. xii. 9) neither do they with ה paragogic as שְׁכַחֲהֶנּוּ; neither do infini-

tives with an affix as **רָפָּא**. To this last however there are some exceptions. Cf. Is. xxix. 16 &c.

5) Dagesh is inserted in Segolate nouns before all the affixes in the Singular but not in the constructive plural or before the grave affixes (v. 5) as **מִלְכִּי**, **מִלְכָּם** but **מִלְכֵּי**, **מִלְכֵּם**. Exceptions to the first are found Job. xxix. 4; Ps. cxvi. 14. Cf. 18; to the second Is. v. 10; Cant. viii. 6; Ps. lxxvi. 4; Ezek. xvii. 9. With **ה** paragogic, Dagesh is inserted in nouns, as **הַיְנֻכָּה** Gen. xiii. 1.

6) Dagesh is not inserted after a silent Shēwa which has become silent in consequence of the previous vowel being put for a compound Shēwa as **נֶעְמְדִי**, not **דִּי**, from **נֶעְמְדִי**, which according to iii. 3 cannot stand. As above in 2)β, the Shēwa affects the following consonant as if it were still vocal depriving it of Dagesh.

7) But Dagesh is inserted when a simple Shēwa has been substituted for a compound Shēwa, as **יִרְשָׁע** Deut. xxv. 7.

8) The affixes **ך**, **ם**, **בן**, never take Dagesh (but **ך** in certain cases becomes **ךְ** with Dagesh forte and once it has Dagesh lene *as well as* the Epenthetic Nun, Jer. xxii. 24); neither does an aspirate before **וה** as **מִלְכוּתוֹ**, **עֲבָדוֹתוֹ** etc. (exceptions are found Num. xxxii. 14; 1 Sam. xx. 30); neither does the word **בִּגְד** *a garment*, before the affixes.

5. **שְׁתִּים** and **שְׁתִּים** are the only words which take Dagesh after vocal Shēwa.

6. In some cases hard Dagesh is omitted as **שְׁלָחָה** for **שְׁלָחָה** *she sent*, Ezek. xvii. 7; xxxi. 4 &c. Thus it is very frequently omitted (but not from an aspirate) when the Shēwa that follows it would be

vocal especially if under a letter that is repeated as הָלָלוּ. So we have הָיָאֵר and הָלָוּ but anomalously. Cf. Ps. lxxiv. 7; Eccles. vii. 28, 29, &c.

7. Sometimes *Dagesh forte* is anomalously inserted as in Ex. ii. 3; Hos. iii. 2.

8. ך with silent *Shēwa* is elided and its absence marked by *Dagesh* as יָפַל for יִפַּל.

9. As *Dagesh* cannot stand in a guttural or ך the preceding vowel requires compensation for its omission. Thus before a guttural, *Pathah* with *Dagesh* becomes *Kamez* as אָבֶן *a stone*, הָאֶבֶן *the stone*, (see 14) instead of *Pathah* under the *He'* and *Dagesh* in the *Alef*. In like manner *Segol* or *Hirik* becomes *Zerey*; and *Kibbuz*, *Holem*, before a guttural, as מָעַל for מֵעַל and מֵבֶרֶךְ for בֵּיבֶרֶךְ and *Dagesh* in the *Reysh*. But *Dagesh* is found in ך Ezek. xvi. 4; Prov. xiv. 10.

10. But ה and ח, not pointed with *Kamez*, dispense with this compensation as הָהוּא, חָהשֶׁה. So הַחֲכָמָה because here the vowel is *Kamez Hatuf*. In such cases *Dagesh* is said to be *implied*. But we have הָחִי Gen. vi. 19, and חָחַם *passim*.

11. *Pathah* before a guttural with implied *Dagesh* frequently becomes *Segol* as הָהָרִים, הָעָרִים, יַחְנָנִחַם.

12. Gutturals having *Kamez* change *Pathah* to *Segol*, especially ח, as הָחָם. Also in dissyllables with ה and ע if the tone is ultimate as in the two instances given in 11. While if the tone is penultimate the vowel is *Kamez* as הָעֵלָם and so in monosyllables as הָהָר.

13. The interrogative particle הָ before *Shēwa* and gutturals with any vowel but *Kamez* becomes

ו as Job. viii. 3; xi. 7; 2 K. v. 26; before gutturals with *Kamez* it becomes ו̇ as Num. xi. 12; xiii. 18; Job. xiii. 25; Eccles. ii. 19. While in Judges vi. 31. and xii. 5. it even has *Kamez*. If a letter having *Shēwa* follows the ו it frequently takes *Dagesh*, Gen. xvii. 17; xviii. 21 &c. and once when it has not *Shēwa* Lev. x. 19.

14. The *definite article* in Hebrew is ו which is prefixed by *Pathah* followed by *Dagesh* and is the same for both genders and numbers as ו̇ a garden, ו̇ו̇ the garden, ו̇נ̇שׁו̇ women, ו̇נ̇שׁו̇ the women.

a. Before a guttural (especially א) or ר the *Pathah* becomes *Kamez* by 9, 10; and sometimes *Segol* if the guttural has *Kamez* by 12. Sometimes the article is prefixed by *Pathah* alone by 10 and sometimes the *Dagesh* is omitted especially if the first letter is *Yod* with *Shēwa*. Cf. iii. 6.

CHAPTER IV.

RADICALS AND SERVILES. THE USE OF THE LEXICON.

1. The Parts of speech in Hebrew are four viz. Pronouns, Nouns (including adjectives), Verbs and Particles.

2. There are three numbers Singular, Dual, and Plural, but the dual is peculiar to nouns substantive.

3. There are two genders masculine and feminine which are marked in Verbs as well as Nouns and Pronouns. The feminine is commonly used where other languages would use the neuter as e. g. in Ps. cxviii. 23. An idiom which is preserved in Mark xii. 11.

4. The letters are either Radicals or Serviles. The *Radical* letters are those which form the root or primitive of a word which is commonly the 3. pers. sing. of the Past tense of the Verb. These roots mostly consist of three letters. The *servile* letters are those which are used in the inflexions and modifications of the root which take place in the course of declension and derivation.

Any of the serviles may be radical that is form part of a root or even the whole of it.

But the radicals are never servile except in one case when a radical is substituted for a servile in a certain form of verbs as *הִצְטַדֵּק*. The serviles are comprised in the mnemonic words *אֵתָן מֹשֶׁה וְכָלֵב* *Ethan Moses and Caleb*. All the other letters are radicals.

5. Words are commonly found in the Lexicon arranged alphabetically, but *under their roots*. This method of course assumes that the root is known. But as the beginner cannot know the root he experiences great difficulty in finding it. Indeed this is the most serious drawback he has to encounter at the outset.*

The following rules must be borne in mind at first.

1. If the student finds three radical letters in a word he may know that they constitute the root which will be found in the Lexicon, as *קִרְחָפָה*, see *רָחַף*.

2. But an initial Nun may have been lost, its absence being marked by *Dagesh*, he must therefore supply it and look for *this* word as *נִבֵּל*, see *נָבַל*.

3. A Yod, Taw, Alef, He', Nun, Meym, or the syllables *יָהּ, הָהּ, אָהּ, הֶהּ, נֶהּ, מֶהּ*, and some others may

* I cannot forbear to add that the gain to the student of any of the Shemitic languages would be immense if the arrangement of words in the Lexicon according to their *permanent* letters were commonly adopted after the method proposed by Prof. Jarrett of Cambridge and carried out by him in his *Hebrew Lexicon*. It is not only the simplest method but also the most scientific because the one most completely in accordance with the genius of the language. For by it words of the same family are brought into juxtaposition instead of being widely separated according to mere alphabetical accident.



11. The prefixes ו, מ, ל, כ, ב, must of course be rejected before looking for the root.

12. The letters ש, כ, ל, א, in the middle of a word are radical.

13. Any of the letters האמתי may be used as preformatives in derivation; these must be rejected in order to find the root.

These rules are only intended for mere *tirones*. The reason of them will appear afterwards. The only way of learning to use the Lexicon is to become thoroughly master of the grammar and especially of the Verbs.

CHAPTER V.

THE PRONOUNS.

1. The pronouns in Hebrew are either separate words or affixes.

The separate words are used when the Pronouns are put absolutely.

The affixes have the force of possessive pronouns when used with nouns and of the several objective cases of the personal pronouns when used with verbs and particles.

The separate Personal Pronouns are as follows:

אֲנִי.	I.
אַתָּה. m. אַתְּ f.	Thou.
הוא. m. הִיא. f.	He. She. It.
נִחְנוּ.	We.
אַתָּם. m. אַתְּן. f.	You.
הֵם. m. הֵן. f.	They.

2. Other forms of them are:

L. אֲנִי in pause, and אֲנִי. Thou. m. אַתָּה in p., and אַתָּה. Thou. f. אַתְּ in p., and אַתְּ. Judg. xvii. 1; 1 K. xiv. 2 &c.

She. הִיא. Sounded *hi*, only in the Pentateuch.

We. אֲנִי. Gen. xlii. 11; Num. xxxii. 32. אֲנֵנוּ Jer. xlii. 6.

You. f. אַתָּה Gen. xxxi. 6; Ezek. xiii. 11, 20; xxxiv. 17;
אַתָּה Ezek. xxxiv. 31.

They. m. הֵמָּה. f. הֵנָּה.

3. The affixes for Nouns and Particles are as follows:

	For Singular nouns.	For Dual and Plural nouns.
My.	אֲנִי	אֲנִי
Thy. m.	אֲתָּ, אֲתָּ; אֲתָּ in p.	אֲתָּ
Thy. f.	אֲתָּ, אֲתָּ	אֲתָּ, אֲתָּ
His.	אֵינוּ, אֵינוּ, אֵינוּ	אֵינוּ, אֵינוּ; אֵינוּ poet.
Her.	אֵתָּ, אֵתָּ, אֵתָּ	אֵתָּ
Our.	אֲנֵנוּ, אֲנֵנוּ	אֲנֵנוּ
Your. m.	אֲתָּ, אֲתָּ	אֲתָּ
Your. f.	אֲתָּ, אֲתָּ	אֲתָּ
Their. m.	אֵינוּ, אֵינוּ; אֵינוּ poetically.	אֵינוּ; אֵינוּ poet.
Their. f.	אֵתָּ, אֵתָּ, אֵתָּ	אֵתָּ

4. Variations of these forms are found Ps. cxxxix. 5; Ezek. v. 12; Nah. ii. 14; Job. xxii. 20; Ruth iii. 2; Ezek. xxiii. 48; 2 Sam. xxiii. 6; Gen. xli. 21; Ruth i. 19. The *Yod* in the affixes for plural nouns is sometimes omitted Gen. i. 21; Job. xlii. 10; Ex. xxxiii. 13; other plural forms are found Eccles. x. 17; Ps. cxvi. 12; Ezek. xli. 15 &c. Anomalously a sing. affix to a plural noun is found Ps. cxxxii. 12; Deut. xxviii. 59, and a plural affix instead of sing. is used Ps. ix. 15; Ezek. xvi. 31.

5. When a word ends with a consonant the vowel from of the affix must be taken. The affixes

אֲנִי, בָּנִי, הֵם, הֵן are called *grave* as having the tone. The others are called *light*.

6. The affixes for Verbs are as follows:

	For the Past Tense.	For the Future Tense.	For Future with Nun Epenthetic.
Me.	אֲנִי, אָנִי	אֲנִי	אֲנִי, אָנִי
Thee. m.	אַתָּה, אָתָּה; אַתָּה in p.	אַתָּה, אָתָּה	אַתָּה, אָתָּה
Thee. f.	אַתְּ, אָתְּ, אַתְּ	אַתְּ, אָתְּ, אַתְּ	אַתְּ, אָתְּ
Him.	הוא, אָהוּ	הוא, אָהוּ	הוא
Her.	היא, אָהיא, אָה	היא	היא
Us.	אֲנִי, אָנִי	אֲנִי	
You. m.	אַתָּה	אַתָּה	
You. f.	אַתְּ	אַתְּ	
Them. m.	הֵם, אָהֵם; הֵמָּה poet.	הֵם, אָהֵם; הֵמָּה poet.	
Them. f.	הֵנָּה, אָהֵנָּה	הֵנָּה	

For the other separable pronouns see the Particles.

CHAPTER VI.

NOUNS.

1. Masculine nouns have no special terminations. Nouns denoting males and the proper names of nations, mountains, rivers and months are masculine.

2. Nouns denoting females, the double members of the body, the proper names of regions and cities, and those that end in ה- or ה servile are feminine.

3. The following are some exceptions עֵקֶב *gakev*, *the heel*; גַּפְּעַפַּיִם *gafgappayim*, *the eyelids*; מִנְרָה *morah*, *a razor*; לַיְלָה *layēlah*, *night* and others, which are masculine.

4. Many nouns are used indifferently in either gender as אֶרֶץ *'erez*, *the earth*, גֶּפֶן *gefen*, *a vine*, דֶּרֶךְ *derek*, *a way*, לֶחֶם *lehem*, *bread*, קֶשֶׁת *kesheth*, *a bow*, תְּהוֹם *tēhom*, *the deep*, אֶבֶן *even*, *a stone*, אוֹת *'oth*, *a sign*, אֶרַח *'orah*, *a path*, אֵשׁ *'esh*, *fire*, הֵיכָל *heykal*, *a temple*, לָשׁוֹן *lashon*, *the tongue*, צָבָא *zava'*, *a host*, &c.

5. Many others as generic names of animals are used without distinction to express both genders as גָּמָל *gamal*, *a camel*, חֲמֹר *hāmōr*, *an ass*, צֹאן *zo'n*, *a flock*, שֶׁה *seh*, *a lamb*, יוֹנָה *yōnah*, *a dove*, דְּבוֹרָה *dēvorah*, *a bee*, &c.

6. Feminine nouns and adjectives are formed from the masculine

1) by adding מֶלֶךְ as מֶלֶךְ meleḵ, *a king*, מַלְכָּה malkāh, *a queen*, טוֹב tov, *good*, טוֹבָה f.

2) by adding טָ as רִמֶּשׁ romes, *creeping*, רִמְשֶׁת romeseth, f.

3) by changing י into יָה as מוֹאָבִי mo'avi, *a Moabite*, מוֹאָבִיָּה mo'aviyah f.

4) by changing י into יִשׁ as שְׁלִישִׁי shēlishi, *third*, שְׁלִישִׁית shēlishith, f.

Some feminines take either (3) or (4) as מוֹאָבִיָּה or מוֹאָבִית.

7. The dual is formed from the singular by adding יָד as יָד yad, *a hand*, יָדַי yadayim, *two hands*.

8. The Plural is formed by adding יִם to masculine nouns as סוּס sus, *a horse*, סוּסִים susim, *horses*, and וְתֹרָה to feminine nouns as תּוֹרָה torah, *a law*, תּוֹרוֹת toroth, *laws*.

9. Nouns and adjectives in י take יִם or sometimes יִים as גּוֹי goy, *a nation*, גּוֹיִם goyim, *nations, Gentiles*, לֵוִי lewi, *a Levite*, לֵוִיִּים lēwiyim, *Levites*, so נֹכְרִי nokri, *strange*, נֹכְרִים nokrim, pl. נָקִי naki, *innocent*, נֹכְרִיִּים nēkiyim, pl. and עִבְרִי givri, Hebrew has commonly עִבְרִיִּים but once Ex. iii. 18. עִבְרָיִים.

10. The termination מֶלֶךְ is changed into מֶלֶךְ in the dual as שֵׁפָה safah, *a lip*, שֵׁפָתַי sēfathayim, *two lips*. This change sometimes takes place in the plural as שֵׁפָתוֹת sēfathoth, *lips*.

11. The termination מַחֲנֶה is dropped in the dual and plural as מַחֲנֶה mahāneh, *a camp*, מַחֲנֵיִם mahānayim, *two camps*, רֹעֵה rogeh, *a shepherd*, רֹעִים rogim, *shepherds*.

12. The terminations הַ— הָ— הֶ— are dropped in the plural as תְּהִלָּה *tèhillah*, *praise*, תְּהִלּוֹת *tè' illoth*, *praises*, תּוֹכַחַת *reproof*, תּוֹכַחוֹת, but not in דָּקָה and קָשָׁה as דְּלָחוֹת; and אָמָה makes in the plural אֲמָהוֹת constr. אֲמָהוֹת.

13. The terminations יָה— and יָה are changed in the plural into יוֹת— and יוֹת— as עֲבָרִית *givrith*, *a Hebrew woman*, עֲבָרִיּוֹת *givriyoth*, *Hebrew women*, מַלְכוּת *malkuth*, *a kingdom*, מַלְכוּיּוֹת *malkuyyoth*, *kingdoms*, but some form it otherwise as הָנִית *hānith*, *a spear*, הָנִיתִים *hānithim*, *spears*, זִנּוּת *zēnuth*, *fornication*, זִנּוּתִים *zēnuthim*.

14. Many masculine nouns however form their plural in וֹת as אָב *'av*, *a father*, אָבוֹת *'avoth*, *fathers*, שֵׁם *shem*, *a name*, שֵׁמוֹת *shemoth*, *names*. These are too numerous to specify: they must be learnt from the Lexicon.

15. Many other nouns make their plural sometimes in יָם— and sometimes in וֹת as יוֹם *yom*, *a day*, דּוֹר *dor*, *a generation*, נָהָר *nahar*, *a river*, שָׁנָה *shanah*, *a year*, עֶצֶם *gezem*, *a bone*, עֵת *geth*, *a time*, and many others which must be learnt by practice.

16. Some feminine nouns make their plural in יָם—, as אִשָּׁה *'ishshah*, *a woman*, irreg. pl. נָשִׁים *women*, יוֹנָה *yonah*, *a dove*, לֵבֶנָה *lēvenah*, *a brick*, מִלָּה *millah*, *a word*, פִּילֶגֶשׁ *pilegesh*, *a concubine*, שִׁבְבוּלָה *shibboleth*, *a stream*, עִיר *gir*, *a city*, pl. עָרִים *garim* &c.

17. Some are found in the dual only as מֶאָזְנַיִם *mo' zēnayim*, *balances* &c.

18. Some nouns are collective as עוֹף *gof*, *fowl* or *fowls*, תָּף *taf*, *child* or *children*, צֶאֱן *zo'n*, *flock* or *flocks*, &c.

19. Some nouns are used in the singular only as יַיִן *yayin*, *wine*, זָהָב *zahav*, *gold*, &c.

20. Some nouns are used in the plural only as מְעִיִּים *megim*, *bowels*, חַיִּים *hayyim*, *life*, פָּנִים *panim*, *face*, נְעֻרִים *nēgurim*, *youth*, זְקֻנִים *zēkunim*, *old age*, &c.

21. Sometimes a dual termination is added on to a plural noun as at Is. xxii. 11; Ezek. xxvii. 5 and a mas. pl. constr. to a fem. plural Deut. xxxii. 13. Cf. xxxiii. 29; 1 Sam. xxvi. 12, &c.

22. A Chaldee plural יָ for יִם is found in a few places e. g. Prov. xxxi. 3; Ezek. xxvi. 18; 2 K. xi. 13; Lam. i. 4.

23. An anomalous plural form is found in a few places as, Am. vii. 1; Nahum iii. 17; Jer. xxii. 14; Zech. xiv. 5; Is. xix. 9, xx. 4. Cf. אֲרָוִי, אֲשָׁרִי &c.

CHAPTER VII.

THE CONSTRUCTIVE STATE AND NOUNS WITH AFFIXES.

1. Hebrew nouns have no distinction of case as in Latin, but the cases are expressed by prepositions as in English. The Nominative is called the Absolute and the Accusative the Objective case.

2. The noun which *precedes* a genitive case is said to be *in construction with* the latter noun.

3. Of two nouns so connected in Hebrew, the *first* is commonly altered in form, while the *second* remains unchanged, or in what is called its *absolute* state. Thus דָּבָר דָּבָר *davar, a word*, but דָּבָר יְהוָה *the word of the Lord*. In such a case דָּבָר is sometimes called the *antecedent* and יְהוָה the *consequent*.

4. The absolute and constructive forms of many nouns are the same and only to be distinguished by position.

5. Many nouns can be joined together in construction the second being the consequent to the first and the antecedent to the third and so on e. g. Is. x. 12; xxi. 17 &c.

6. Every noun in construction is supposed to be definite and therefore cannot take the article.

There are a few anomalous exceptions to this rule, see Gen. ii. 9, vi. 17; Ex. xxviii. 39; 2 K. xxiii. 17; Josh. iii. 14; 2 S. i. 19 &c. In all these cases we may suppose the noun that has the article to be repeated without it, as is the case in Ex. xxxviii. 21 or the two nouns may sometimes be regarded as being in apposition. Very anomalous is הַיְהוָה Judg. xvi. 14 and הַמִּצְבֵּחַ 2 K. xvi. 14.

7. The following changes take place in nouns when in construction:

1) הָ becomes הֶ as מַחֲנֶה *mahāneh, a camp*, מַחֲנֶה־דָן *mahāneh-dan, the camp of Dan*.

2) הָ becomes הֶ as תּוֹרָה *torah, a law*, תּוֹרַת יְהוָה *torath yēhowah, the Law of the Lord*.

3) The יָ of duals and יִם of plurals become יֶ as יָדַי *yadayim, the hands*, יְדֵי עֵשָׂו *yēdey gesaw, the hands of Esau*, סוּסִים *susim, horses*, סוּסֵי אֵשׁ *susey 'esh, horses of fire*.

8. When a noun is in construction or an affix is added to it, it commonly undergoes some change in the vowel points, but no antepenultimate vowel is affected thereby. The following are the more important rules which govern this change.

9. A penultimate vowel followed by silent Shōwa and without the tone is not changed as מֶרְכָב *merkab, a chariot*, מֶרְכָבִי *my chariot*, קֶדֶךְ *kodkod, crown of the head*, קֶדְכּוֹ *his head, &c.*

10. In like manner a penultimate vowel followed by Dagesh is unchangeable as מַקֵּל *makkel, a staff*, כִּיּוֹר *kiyor, a furnace*, תְּהִלָּה *praise*, תְּהִלָּתִי *my praise, &c.*

11. Long *Hirik*, *Holem* and *Shurek* are unchangeable when final as בְּרִית *a covenant*, כּוּס *a cup*, לְבוֹשׁ *a garment*, &c. but

1) יוֹם *a day* makes its plural יָמִים and const. יְמֵי.

2) The following nouns change *Holem* to *Kibbuz* followed by *Dagesh* before any increment as עֹז *goz, strength*, גֻּזְזוֹ *guzzo, his strength*.

They are written in English letters both as practice for the student and to avoid a needless use of Hebrew type

'adom *red*; 'ayom *formidable*; 'efod *ephod*; gol *a bowl*; dov *bear*; hom *heat*; hok *law*; hartom *wise man*; karkov *brazier*; lē'om *people*; magoz *munition*; nakod *spotted*; sok *thicket*; gagol *round*; goz *strength*; geyrom *naked*; kardom *axe*; karsol *angle*; rov *abundance*; rok *spittle*; sok *fence*; tom *integrity*; tof *tam-bourine*.

12. The following words take *Pathah* followed by *Dagesh* before any increment as גַּן *gan a garden*; גַּנּוֹ *ganno his garden*; 'ofan *wheel*; 'af *anger*; bad *fine linen*; bath *a measure*; gaw *back*; gal *heap*; gan *garden*; gaf *the top*; dak *poor*; dal *weak*; dak *thin*; hādas *myrtle*; had *sharp*; tal *dew*; taf *children*; kad *pitcher*; kaf *the palm*; mad *tunic*; mahmad *object of desire*; sal *basket*; gaz *strong*; zav *litter*; kaw *line*; kāl *light*; rav *many*; rak *tender*; sak *sackcloth*.

13. The following take short *Hirik* followed by *Dagesh* before any additional syllable as בַּת *bath, daughter*; בִּיתּוֹ *bitto, his daughter*; 'at, *gently*; baz, *spoil*; bath, *daughter*; pl. banoth: gath, *winepress*; hath, *broken*; mad, *extent*; mas, *tribute*; mesav, *round about*; saf, *threshold*; path, *piece*; zad, *side*.

14. In the following words *Zerey* becomes short *Hirik* followed by *Dagesh* as אִמָּה 'em, *a mother*; אִמּוֹ 'immo, *his mother*; 'ev, *greenness*; 'em, *mother*; 'eth, *ploughshare*; grz, *a mowing*; hek, *the palate*; hen, *favor*; hez, *arrow*; lev, *heart*; magen, *shield*; nes, *banner*; gez, *goat*; geth, *time*; zel, *shadow*; ken, *nest*; kez, *end*; shen, *tooth*. But כֶּן *base* makes כָּנָנו .

15. In these words *Kamez* is changed to *Pathah* followed by *Dagesh* before any increment; as יָם yam, *a sea*; יָמִים yammim, *seas*. 'ulam, *porch*; gāg, *roof*; gāmal, *camel*; zēman, *a time*; hāg, *feast*; hām, *hot*; yām, *sea*; mahshak, *darkness*; merhak, *distance*; misgav, *refuge*; gam, *people*; zav, *litter*; katan, *little*; gakrav, *scorpion*; sha'ānan, *quiet*; tam, *upright*.

16. In these words *Kamez* is retained before the light affixes and becomes *Shēwa* in constructive plural; as דָּם dam, *blood*; דָּמוֹ damo, *his blood*; dag, *fish*; dam, *blood*; dath, *law*; har, *mountain*; yad, *hand*; kōvag, *helmet*; kōkav, *star*; mishkan, *tabernacle*; golam, *eternity*; par, *bull*; sar, *prince*; shad, *breast*. But in dath, har and sar the *Kamez* is retained also in constructive Plural.

17. *Kamez* in a final syllable becomes *Pathah* in construction in the singular and *Shēwa* in construction in the plural; as כֹּכָב kōkav, *a star*; construct. sing. כֹּכְבִּי , constr. pl. כֹּכְבֵּי but the termination אֶת־ is not changed in constr. in the singular.

18. *Kamez* in a penultimate syllable becomes *Shēwa* in construction in the singular and before any increment as מָקוֹם a place, מָקוֹם the place of, מָקוֹמִי my place. But *Kamez* remains unchanged in bavaḥ, *pupil of the eye*; bamah, *high place*; bariah,

bar; *baruth*, food; *galuth*, captivity; *haguth*, meditation; *hazuth*, vision; *harash*, workman; *magen*, shield; *magoz*, refuge; *parash*, horseman; *parashah*, account; *kamah*, standing corn; *ragah*, evil; *rafeh*, weak; *saris*, eunuch, in pl.

19. Nouns of the form דָּבָר become דְּבָר in the singular in construction and before the grave affixes and דְּבָרִים in the Plural absolute and before the light affixes sing. and plur. In the plural construct and before the grave affixes דְּבָרֵי. So also *hazak*, strong; *yēvalim*, streams of water; *yashar*, upright; *kazav*, lie; *mashal*, proverb; *nataf*, drop; *rashag*, wicked. But

כָּנָף *kanaf*, wing, makes in the plural construct and before the grave affixes כְּנָפֵי. So also *hadar*, glory; *zanav*, tail; *hakam*, wise; *halal*, wounded; *nahar*, river; *ganaf*, branch.

20. Nouns of the form of זָקֵן *zaken*, old man, make the pl. const. of the form of זְקֵנֵי but some follow חֶזֶר *hazer*, village, which makes חֲזָרֵי.

21. It is a general rule that the grave affixes take the same vowels as the noun in construction whether in the singular, dual or plural.

22. *Segolate nouns*. Nouns of the same form as מֶלֶךְ or מֶסֶפֶר and as קֶמַח or מִצָּה the last letter being a guttural and as נֶעַר the middle letter being a guttural, are called Segolate nouns. Segolate nouns are unchanged in construction in the singular and become — — — in the plural absolute and before the light affixes.

1) In all other parts the following make — — — as הֶפֶז *hefez*, delight; חֶפְצוֹ *his delight*; 'evel,

mourning; 'ezel, near; ge'el, dung; het', sin; helev, fat; heled, term of life; helek, portion; hefez, delight; herem, accursed thing; neged, before; naked, posterity; gever, passage; gegel, calf; geder, flock; gezer, help; gerek, value; so likewise hávereth, companion.

2) While the following make — $\text{—} \text{—}$ as אֶרֶץ 'erez, *land*; אֶרְצוֹ his land; all of the form of נֶפֶשׁ. 'even, *a stone*; 'eden, *a base*; 'ekel, *palm of the hand*; 'elef, *thousand*; 'efes, *end*; 'erez, *cedar*; 'erez, *the earth*; gefen, *vine*; de'eth, *door*; de'ek, *way*; zerah, *rising*; zerag, *seed*; heder, *chamber*; hesed, *kindness*; herev, *sword*; teref, *prey*; yeled, *child*; yarah, *month*; kevel, *fetter*; kelev, *dog*; kesef, *silver*; kerem, *vineyard*; lehem, *bread*; melek, *king*; nefesh, *soul*; selag, *rock*; se'anim, *lords*; geved, *servant*; gezem, *bone*; gerev, *evening*; gä'arim, *willows*; geres, *couch*; peleg, *division*; zelem, *likeness*; zelag, *rib*; zelag, *limping*; zemer, *wool*; kedem, *east*; kelag, *sling*; keren, *horn*; ke'asim, *hooks*; kesheth, *bow*; keres, *plank*; regel, *foot*; rehem, *womb*; shelem, *peace-offering*; shemen, *oil*; telem, *furrow*; and so likewise yoneketh, *a sucker*; mish-geneth, *staff*, &c.

3) And the rest which are the most numerous class become — $\text{—} \text{—}$ as סֵפֶר sefer, *a book*; סֵפֶרוֹ his book, &c. and likewise gevereth, *mistress*; yëvemeth, *sister-in-law*.

23. Nouns of the form — $\text{—} \text{—}$ or — $\text{—} \text{—}$ the second or third letter being a guttural also have the peculiarities of Segolates specified above, and these become — $\text{—} \text{—}$ before the singular affixes

as חֹדֶשׁ *hodesh, month*; חֹדֶשׁוֹ *his month*; פָּעַל *pogal, work*, פָּעָלוֹ *his work*, פַּעְלָךְ *thy work* (iii. 3).

In the plural absolute Shēwa becomes *Hatef Kamez* in חֹדֶשׁ, *month*; גֹּמֶר, *sheaf*; גּוֹפֵל, *swelling*; סוֹפֵר, *wild goat*; קֹדֶשׁ, *holiness*, and in this last also *Kamez Hatuf* but אֹהֶל *a tent*, makes אֹהֲלִים, *the thumb*, בְּרֶחַב and גֶּרֶן *a floor*, גֶּרְנוֹת and גִּשְׁמִים *rain*, once Ezek. xxii. 24. makes סִבְכָּה, *thicket*, once Jer. iv. 7. makes בְּרִיבָה, *burden*, three times Is. ix. 3, x. 27 and xiv. 25, makes קִמְצוֹ, *handful*, three times Lev. ii. 2, v. 12, vi. 8, makes קִמְצוֹ and גְּדֻלָּה *greatness*, once Ps. cl. 2, makes גְּדֻלּוֹ but otherwise גְּדֻלּוֹ &c.

In like manner נְחֹשֶׁת *brass*, becomes נְחֹשְׁתּוֹ and so with *mahāloketh, division*; *malkōdeth, snare*; *maskōreth, wages*; *mathkoneth, fixed quantity*.

But *gulgoleth, skull*; *soleth, fine flour* and *kē'toreth, incense*, take *Kamez Hatuf*, as גִּלְגֻּלְתּוֹ but in Judges ix. 53. this becomes גִּלְגֻּלְתּוֹ.

24. Words of the forms — וְ — and — יְ — become — וְ — and — יְ — respectively either in construction or before an additional syllable; as מָוֶת *maweth, death*; מֵת מֹשֶׁה *the death of Moses*; בַּיִת *bayith, house*; בֵּיתִי *my house*.

But בַּיִת makes the plural בְּתִים *bottim*, and in constr. בְּתֵי.

25. גְּדִי *gēdī, kid*, makes גְּדִיו *his kid*, and גְּדִיִּים *kids*.

כֶּלִי *kēlī, vessel*, makes כֵּלִים *vessels*.

חֲלִי *hōlī, sickness*, makes חֲלָיו *his sickness*, and חֲלָיִים *sicknesses*.

אֵיָלָה *'ayyalah, ante 'ope*, becomes in constr. אֵיָלָה.

פֶּה *peh, mouth*, becomes פִּי in const. and before affixes and makes in the pl. פִּיִּים and פִּיּוֹת.

עיר *gir, city*, makes pl. ערים const. ערי.
 ראש *ro'sh, head*, makes pl. ראשים.
 איש *'ish, man*, pl. אנשים const. אנשי.
 אישה *'ishshah, woman*, cr. נשים pl. אנשים cr. נשי.
 שׂה *seh, sheep*, cr. שׂה, with aff. שׂה and שׂהו

but these and many others must be learnt fully from the Lexicon.

26. From the foregoing rules it may be observed that the nouns in Hebrew are susceptible of the following general division

1) Those which do not change their vowels in inflection as שׂה, בָּרִית, מִלֵּשׁ &c.

2) Those which double their final consonant and in such cases shorten the previous vowel, as אֵף, בָּת, אֵם, עֶקֶב, &c.

3) Those which shorten a final *Kamez* or *Zerey*, as מִפֶּת, בּוֹקֵב, &c.

4) Those which shorten the penultimate vowel as אֶדוֹן, מִלֵּיץ, &c.

5) Those which shorten both vowels, as דָּרָר, וְקָן &c.

6) Segolate nouns, as מִלֵּה &c.

7) Nouns in הָ as רָעָה &c.

8) Feminine nouns, as מִלְכָּה &c.

Examples of nouns are given in the following chapter according to this general division; but it must be remembered that all the variations of the noun in Hebrew can only be learnt from the Lexicon.

CHAPTER VIII.

EXAMPLES OF NOUNS.

1. Those which do not change their vowels.

	שִׁיר <i>shir, a song.</i>		מַלְבוּשׁ <i>malbush, raiment.</i>	
	Sing.	Plur.	Sing.	Plur.
Abs.	שִׁיר	שִׁירִים	מַלְבוּשׁ	מַלְבוּשִׁים
Const.	שִׁיר	שִׁירֵי	מַלְבוּשׁ	מַלְבוּשֵׁי
My.	שִׁירִי	שִׁירֵי	מַלְבוּשִׁי	מַלְבוּשֵׁי
Thy. m.	שִׁירְךָ	שִׁירֶיךָ	מַלְבוּשְׁךָ	מַלְבוּשֶׁיךָ
Thy. f.	שִׁירְךָ	שִׁירֶיךָ	מַלְבוּשְׁךָ	מַלְבוּשֶׁיךָ
His.	שִׁירוֹ	שִׁירָיו	מַלְבוּשׁוֹ	מַלְבוּשָׁיו
Her.	שִׁירָהּ	שִׁירֶיהָ	מַלְבוּשָׁהּ	מַלְבוּשֶׁיהָ
Our.	שִׁירֵנוּ	שִׁירֵינוּ	מַלְבוּשֵׁנוּ	מַלְבוּשֵׁינוּ
Your. m.	שִׁירְכֶם	שִׁירֵיכֶם	מַלְבוּשְׁכֶם	מַלְבוּשֶׁיכֶם
Your. f.	שִׁירְכֶן	שִׁירֵיכֶן	מַלְבוּשְׁכֶן	מַלְבוּשֶׁיכֶן
Their. m.	שִׁירָם	שִׁירֵיהֶם	מַלְבוּשָׁם	מַלְבוּשֵׁיהֶם
Their. f.	שִׁירָן	שִׁירֵיהֶן	מַלְבוּשָׁן	מַלְבוּשֵׁיהֶן

2. Those which change the vowel and double the consonant.

	אֵם 'em, a mother.		מִשְׁגָּב misgav, a fortress.	
	Sing.	Plur.	Sing.	Plur.
Abs.	אֵם	אִמּוֹת	מִשְׁגָּב	מִשְׁגָּבִים
Constr.	אִם	אִמּוֹת	מִשְׁגָּב	מִשְׁגָּבֵי
My.	אִמִּי	אִמּוֹתַי	מִשְׁגָּבִי	מִשְׁגָּבֵי
Thy. m.	אִמְךָ	אִמּוֹתֶיךָ	מִשְׁגָּבְךָ	מִשְׁגָּבֶיךָ
Thy. f.	אִמְךָ	אִמּוֹתֶיךָ	מִשְׁגָּבְךָ	מִשְׁגָּבֶיךָ
His.	אִמּוֹ	אִמּוֹתָיו	מִשְׁגָּבּוֹ	מִשְׁגָּבָיו
Her.	אִמָּהּ	אִמּוֹתֶיהָ	מִשְׁגָּבָהּ	מִשְׁגָּבֶיהָ
Our.	אִמֵּנוּ	אִמּוֹתֵינוּ	מִשְׁגָּבֵנוּ	מִשְׁגָּבֵינוּ
Your. m.	אִמְכֶּם	אִמּוֹתֵיכֶם	מִשְׁגָּבְכֶם	מִשְׁגָּבֵיכֶם
Your. f.	אִמְכֶּן	אִמּוֹתֵיכֶן	מִשְׁגָּבְכֶן	מִשְׁגָּבֵיכֶן
Their. m.	אִמָּם	אִמּוֹתֵהֶם	מִשְׁגָּבָם	מִשְׁגָּבֵהֶם
Their. f.	אִמָּן	אִמּוֹתֵהֶן	מִשְׁגָּבָן	מִשְׁגָּבֵהֶן

בֵּן *ben*, a son, makes in constr. בֶּן (but in Prov. xxx. 1 and always in the phrase "Joshua the son of Nun" בֶּן) with 'affixes בְּנִי, בְּנֶיךָ, in plur. בָּנִים const. בְּנֵי.

בַּת *bath*, a daughter, makes בְּתִי pl. בָּנוֹת const. בְּנוֹת.

3. Those which shorten the final vowel.

	כֹּכַב <i>kokav, a star.</i>		מוֹפֶת <i>mofeth, a wonder.</i>	
	Sing.	Plur.	Sing.	Plur.
Abs.	כֹּכַב	כֹּכָבִים	מוֹפֶת	מוֹפְתִים
Constr.	¹ כֹּכְבִי	כֹּכְבֵי	¹ מוֹפְתִי	מוֹפְתֵי
My.	¹ כֹּכְבִי	כֹּכְבֵי	¹ מוֹפְתִי	מוֹפְתֵי
Thy. m.	כֹּכְבְּךָ	כֹּכְבֵיךָ	² מוֹפְתְּךָ	מוֹפְתֵיךָ
Thy. f.	כֹּכְבְּךָ	כֹּכְבֵיךָ	מוֹפְתְּךָ	מוֹפְתֵיךָ
His.	כֹּכְבוֹ	כֹּכְבָיו	מוֹפְתּוֹ	מוֹפְתָיו
Her.	כֹּכְבָהּ	כֹּכְבֵיהָ	מוֹפְתָהּ	מוֹפְתֵיהָ
Our.	כֹּכְבֵּנוּ	כֹּכְבֵינוּ	מוֹפְתֵנוּ	מוֹפְתֵינוּ
Your. m.	כֹּכְבְּכֶם	כֹּכְבֵיכֶם	מוֹפְתְּכֶם	מוֹפְתֵיכֶם
Your. f.	כֹּכְבְּכֶן	כֹּכְבֵיכֶן	מוֹפְתְּכֶן	מוֹפְתֵיכֶן
Their. m.	כֹּכְבָם	כֹּכְבֵיהֶם	מוֹפְתָם	מוֹפְתֵיהֶם
Their. f.	כֹּכְבֶּן	כֹּכְבֵיהֶן	מוֹפְתָן	מוֹפְתֵיהֶן

1. It will be seen that the *Kamez* is shortened in construction but retained before the light affixes while the *Zerey* is retained in construction and shortened before the affixes.

2. Some as אֹיֵב *'oyev, an enemy*, make אֹיְבֵךָ &c. In like manner cf. Ps. xxx. 2 and 13 in the case of verbs (iii. 1).

4. Those which shorten the penultimate vowel.

	אָדוֹן 'adon, a lord.		מְלִיץ meliz, an interpreter.	
	Sing.	Plur.	Sing.	Plur.
Abs.	אָדוֹן	אָדוֹנִים	מְלִיץ	מְלִיצִים
Const.	אָדוֹן	אָדוֹנִי	מְלִיץ	מְלִיצִי
My.	אָדוֹנִי	אָדוֹנִי	מְלִיצִי	מְלִיצִי
Thy. m.	אָדוֹנֶךָ	אָדוֹנֶיךָ	מְלִיצֶךָ	מְלִיצֶיךָ
Thy. f.	אָדוֹנֶיךָ	אָדוֹנֶיךָ	מְלִיצֶיךָ	מְלִיצֶיךָ
His.	אָדוֹנוֹ	אָדוֹנָיו	מְלִיצוֹ	מְלִיצָיו
Her.	אָדוֹנָהּ	אָדוֹנֶיהָ	מְלִיצָהּ	מְלִיצֶיהָ
Our.	אָדוֹנֵינוּ	אָדוֹנֵינוּ	מְלִיצֵנוּ	מְלִיצֵנוּ
Your. m.	אָדוֹנֶיכֶם	אָדוֹנֵיכֶם	מְלִיצֶיכֶם	מְלִיצֵיכֶם
Your. f.	אָדוֹנֶיכֶן	אָדוֹנֵיכֶן	מְלִיצֶיכֶן	מְלִיצֵיכֶן
Their. m.	אָדוֹנֵיהֶם	אָדוֹנֵיהֶם	מְלִיצֵהֶם	מְלִיצֵהֶם
Their. f.	אָדוֹנֵיהֶן	אָדוֹנֵיהֶן	מְלִיצֵהֶן	מְלִיצֵהֶן

5. Those which shorten both vowels.

	דָּבָר <i>davar, a word.</i>		חָכָם <i>hakam, a wise man.</i>	
	Sing.	Plur.	Sing.	Plur.
Abs.	דָּבָר	דְּבָרִים	חָכָם	חֲכָמִים
Const.	דְּבַר	דְּבָרִי	חָכֵם	חֲכָמִי
My.	דְּבָרִי	דְּבָרִי	חֲכָמִי	חֲכָמִי
Thy. m.	דְּבָרְךָ	דְּבָרֶיךָ	חֲכָמְךָ	חֲכָמֶיךָ
Thy. f.	דְּבָרְךָ	דְּבָרֶיךָ	חֲכָמְךָ	חֲכָמֶיךָ
His.	דְּבָרוֹ	דְּבָרָיו	חֲכָמוֹ	חֲכָמָיו
Her.	דְּבָרָהּ	דְּבָרֶיהָ	חֲכָמָהּ	חֲכָמֶיהָ
Our.	דְּבָרֵנוּ	דְּבָרֵינוּ	חֲכָמֵנוּ	חֲכָמֵנוּ
Your. m.	דְּבָרְכֶם	דְּבָרֵיכֶם	חֲכָמְכֶם	חֲכָמֵיכֶם
Your. f.	דְּבָרְכֶן	דְּבָרֵיכֶן	חֲכָמְכֶן	חֲכָמֵיכֶן
Their. m.	דְּבָרָם	דְּבָרֵיהֶם	חֲכָמָם	חֲכָמֵיהֶם
Their. f.	דְּבָרָן	דְּבָרֵיהֶן	חֲכָמָן	חֲכָמֵיהֶן

The same continued.

	¹ זָקֵן <i>zaken, an old man.</i>		חֲצֵר <i>hazer, a village.</i>	
	Sing.	Plur.	Sing.	Plur.
Abs.	זָקֵן	זָקִימִים	חֲצֵר	חֲצֵרִים
Constr.	זָקֵן	זָקִימֵי	חֲצֵר	חֲצֵרֵי
My.	זָקָמִי	זָקִמֵי	חֲצָרִי	חֲצֵרֵי
Thy. m.	זָקֶיךָ	זָקִימֶיךָ	חֲצָרְךָ	חֲצֵרֶיךָ
Thy. f.	זָקֶיךָ	זָקִימֶיךָ	חֲצָרְךָ	חֲצֵרֶיךָ
His.	זָקָנוֹ	זָקִימָיו	חֲצָרוֹ	חֲצֵרָיו
Her.	זָקָהּ	זָקִימֶיהָ	חֲצָרָהּ	חֲצֵרֶיהָ
Our.	זָקָמֵנוּ	זָקִימֵינוּ	חֲצָרֵנוּ	חֲצֵרֵינוּ
Your. m.	זָקָכֶם	זָקִימֶכֶם	חֲצָרֶכֶם	חֲצֵרֶיכֶם
Your. f.	זָקָנֶךָ	זָקִימֶיךָ	חֲצָרְךָ	חֲצֵרֶיךָ
Their. m.	זָקָם	זָקִימֵהֶם	חֲצָרָם	חֲצֵרֵיהֶם
Their. f.	זָקָנָן	זָקִימֵהֶן	חֲצָרָן	חֲצֵרֵיהֶן

1. Words of this form sometimes become Segolates in construction, as כְּתָף const. כְּתָף otherwise following זָקֵן, but some retain Zerey in pl. const. as יִשְׁנֵי, יִשְׁנֵי &c.

6. Segolate nouns.

		מֶלֶךְ melek, <i>a king</i> .		סֵפֶר sefer, <i>a book</i> .	
		Sing.	Plur.	Sing.	Plur.
Abs.		מֶלֶךְ	מְלָכִים	סֵפֶר	סְפָרִים
Constr.		מֶלֶךְ	מְלָכֵי	סֵפֶר	סְפָרֵי
My.		מִלְכִי	מִלְכֵי	סְפָרִי	סְפָרֵי
Thy. m.		מִלְכֶּךָ	מִלְכֶּיךָ	סְפָרְךָ	סְפָרֶיךָ
Thy. f.		מִלְכֶּךָ	מִלְכֶּיךָ	סְפָרְךָ	סְפָרֶיךָ
His.		מִלְכוֹ	מִלְכָּיו	סְפָרוֹ	סְפָרָיו
Her.		מִלְכָּהּ	מִלְכֶּיהָ	סְפָרָהּ	סְפָרֶיהָ
Our.		מִלְכֵּנוּ	מִלְכֵּינוּ	סְפָרֵנוּ	סְפָרֵינוּ
Your. m.		מִלְכֶּכֶם	מִלְכֵּיכֶם	סְפָרְכֶם	סְפָרֵיכֶם
Your. f.		מִלְכֶּכֶן	מִלְכֵּיכֶן	סְפָרְכֶן	סְפָרֵיכֶן
Their. m.		מִלְכֵּם	מִלְכֵּיהֶם	סְפָרָם	סְפָרֵיהֶם
Their. f.		מִלְכֵּן	מִלְכֵּיהֶן	סְפָרָן	סְפָרֵיהֶן

Segolate Nouns.

	הֶפֶז <i>hefez, delight.</i>		פֶּעַל <i>pogal, work.</i>	
	Sing.	Plur.	Sing.	Plur.
Abs.	הֶפֶז	הֶפְצִים	פֶּעַל	פֶּעָלִים
Const.	הֶפֶז	הֶפְצִי	פֶּעַל	פֶּעָלִי
My.	הֶפְצִי	הֶפְצִי	פֶּעָלִי	פֶּעָלִי
Thy. m.	הֶפְצֶיךָ	הֶפְצֶיךָ	פֶּעָלֶיךָ	פֶּעָלֶיךָ
Thy. f.	הֶפְצֶיךָ	הֶפְצֶיךָ	פֶּעָלֶיךָ	פֶּעָלֶיךָ
His.	הֶפְצּוֹ	הֶפְצּוֹ	פֶּעָלוֹ	פֶּעָלָיו
Her.	הֶפְצָהּ	הֶפְצָהּ	פֶּעָלָהּ	פֶּעָלָהּ
Our.	הֶפְצֵנוּ	הֶפְצֵנוּ	פֶּעָלֵנוּ	פֶּעָלֵנוּ
Your. m.	הֶפְצֵכֶם	הֶפְצֵכֶם	פֶּעָלֵכֶם	פֶּעָלֵכֶם
Your. f.	הֶפְצֵכֶן	הֶפְצֵכֶן	פֶּעָלֵכֶן	פֶּעָלֵכֶן
Their. m.	הֶפְצָם	הֶפְצָם	פֶּעָלָם	פֶּעָלָם
Their. f.	הֶפְצָן	הֶפְצָן	פֶּעָלָן	פֶּעָלָן

Segolate nouns cont.

אָזן 'ozen, an ear.

	Sing.	Dual.
Abs.	אָזן	אָזניִם
Const.	אָזן	אָזני
My.	אָזני	אָזני
Thy. m.	אָזניך	אָזניך
Thy. f.	אָזניך	אָזניך
His.	אָזנו	אָזניו
Her.	אָזנה	אָזניה
Our.	אָזנינו	אָזנינו
Your. m.	אָזניכם	אָזניכם
Your. f.	אָזניכן	אָזניכן
Their. m.	אָזנם	אָזניהם
Their. f.	אָזנן	אָזניהן

7. Nouns in מַגָּשָׁה.

מַגָּשָׁה magāseh, a work.

Sing.	Plur.
מַגָּשָׁה	מַגָּשִׁים
מַגָּשָׁה	מַגָּשֵׁי
מַגָּשִׁי	מַגָּשֵׁי
מַגָּשֶׁךָ	מַגָּשֶׁךָ
מַגָּשֶׁךָ	מַגָּשֶׁךָ
מַגָּשָׁהוּ ¹	מַגָּשָׁיו
מַגָּשִׁיהָ ¹	מַגָּשֵׁיהָ
מַגָּשֵׁנוּ	מַגָּשֵׁינוּ
מַגָּשֶׁכֶּם	מַגָּשֵׁיכֶם
מַגָּשֶׁכֶּן	מַגָּשֵׁיכֶן
מַגָּשָׁם	מַגָּשֵׁיהֶם
מַגָּשָׁן	מַגָּשֵׁיהֶן

1. Nouns in מַגָּשָׁה prefer these affixes as being less harsh.

8. Feminine Nouns.

שָׁנָה *shanah, a year.* מַלְכָּה ¹ *malukah, a queen.*

	Sing.	Plur.	Sing.	Plur.
Abs.	שָׁנָה	שָׁנוֹת	מַלְכָּה	מַלְכוּת
Const.	שָׁנָה	שָׁנוֹת	מַלְכָּה	מַלְכוּת
My.	שָׁנָתִי	שָׁנוֹתִי	מַלְכָּתִי	מַלְכוּתִי
Thy. m.	שָׁנָתְךָ	שָׁנוֹתֶיךָ	מַלְכָּתְךָ	מַלְכוּתֶיךָ
Thy. f.	שָׁנָתְךָ	שָׁנוֹתֶיךָ	מַלְכָּתְךָ	מַלְכוּתֶיךָ
His.	שָׁנָתוֹ	שָׁנוֹתָיו	מַלְכָּתוֹ	מַלְכוּתָיו
Her.	שָׁנָתָהּ	שָׁנוֹתֶיהָ	מַלְכָּתָהּ	מַלְכוּתֶיהָ
Our.	שָׁנָתֵנוּ	שָׁנוֹתֵינוּ	מַלְכָּתֵנוּ	מַלְכוּתֵנוּ
Your. m.	שָׁנָתְכֶם	שָׁנוֹתֵיכֶם	מַלְכָּתְכֶם	מַלְכוּתֵיכֶם
Your. f.	שָׁנָתְכֶן	שָׁנוֹתֵיכֶן	מַלְכָּתְכֶן	מַלְכוּתֵיכֶן
Their. m.	שָׁנָתָם	שָׁנוֹתֵיהֶם	מַלְכָּתָם	מַלְכוּתֵיהֶם
Their. f.	שָׁנָתָן	שָׁנוֹתֵיהֶן	מַלְכָּתָן	מַלְכוּתֵיהֶן

1. Segolate Feminines vary as their masculine forms, thus: שָׁנָה const. שָׁנָה: הַרְפָּה const. הַרְפָּה: הַרְפָּה const. הַרְפָּה. In other respects they follow the analogy of this noun.

2. Feminines ending in a double *Kamez*, as תַּפְאֲרָה מַלְחָמָה &c. make in const. תַּפְאֲרָת, מַלְחָמָת and with affix תַּפְאֲרָתִי, מַלְחָמָתִי &c. but in some cases this const. is also an additional absolute form e. g. 1 S. xiii. 22; Ps. xcvi. 6 &c.

CHAPTER IX.

THE NUMERALS.

1. With numbers above ten there is no distinction between cardinals and ordinals.

2. To ten inclusive the numerals mark the masculine and feminine, the absolute and constructive state. From eleven to nineteen inclusive they mark the masculine and feminine only, while the tens have but one form for both genders and either state.

3. The cardinals generally stand *before* the noun they number (unless for emphasis as Gen. xxxii. 15, 16) and from 1 to 10 either in apposition or construction with it.

It is chiefly in the later books that the noun stands *first*, in apposition.* In every case the masculine form is mostly used with feminine nouns and the feminine form with masculine nouns Job. i. 2, 3; 1 Ch. xxv. 5 &c. except in the case of 1 and 2 when the numeral agrees in gender with the noun. Once or twice in construction 2 K. xii. 10; 2 Ch. xxiv. 8; Cf. Lev. xxiv. 22.

* When the noun stands in construction with the number it is generally as an ordinal 2 K. xviii. 1 &c.

4. From 3 to 10 inclusive the noun is put in the plural, for numbers above 10 the noun is put in the singular but there are some exceptions Ex. xxxvi. 23, Josh. vii. 21 &c. When a noun precedes a number above 10 it must stand in the plural 2 Ch. iii. 3.

5. In a number composed of hundreds tens and units the lower numbers may either precede or follow the higher. Cf. Gen. v. 18 and Ezra ii. 4. The latter mode prevails in the later books. When the tens precede or follow the units the conjunction ו must be used. In expressing thousands &c. the thousands stand first Num. iv. 48.

6. When numerals are used distributively they are repeated as שְׁנַיִם שְׁנַיִם *two and two*, i. e. by twos Gen. vii. 9 &c.

7. Numerals expressing the English *fold* are used in the dual as אַרְבָּעַיִם 2 Sam. xii. 6.

8. They are occasionally found with an affix as שְׁנֵינוּ *both of us*, Gen. xxxi. 37. שְׁלֹשָׁתָם *you three*, Num. xii. 4 &c.

9. We meet with a plural to *one* אַחָדִים Gen. xi. 1 and a plural to *ten* עֲשָׂרוֹת *the chiefs of tens*, Ex. xviii. 25.

10. The construction of the ordinals is like that of adjectives. They are made feminine by adding ת, but the fem. of ראשון is ראשונה.

The following is a table of the Hebrew numerals with the corresponding alphabetical notation.

	Cardinals.				Ordinals.	
	Masculine.		Feminine.		Mas.	
	Abs.	Const.	Abs.	Const.		
1	אֶחָד	אֶחָד	אֶחָת } אֶחָת	אֶחָת	רִאשׁוֹן	א
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי	שְׁנִי	ב
3	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלִישִׁי	ג
4	אַרְבַּע		אַרְבַּעַה	אַרְבַּעַת	רְבִּיעִי	ד
5	חֲמִישׁ	חֲמִישׁ	חֲמִישָׁה	חֲמִישָׁת	חֲמִישִׁי	ה
6	שֵׁשׁ		שֵׁשָׁה	שֵׁשָׁת	שֵׁשִׁי	ו
7	שִׁבְעַת	שִׁבְעַת	שִׁבְעָה	שִׁבְעַת	שִׁבְעִי	ז
8	שְׁמֹנֶה		שְׁמֹנֶה	שְׁמֹנַת	שְׁמוֹנִי	ח
9	תִּשְׁעַת	תִּשְׁעַת	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעִי	ט
10	עָשָׂר		עָשָׂרָה	עָשָׂרַת	עָשִׂירִי	י

In 4. 6. 8. 10 the masc. abs. and constr. are alike.

Examples 1 אֶחָד אִישׁ אֶחָת : שְׁפָה אֶחָת : 2 שְׁנַיִם אַנְשִׁים : שְׁנֵי יָמִים : 3 שְׁלֹשָׁת יָמִים : שְׁלֹשָׁה בָּנִים : שְׁלֹשָׁת יָמִים : 4 אַרְבַּע בָּנוֹת : שְׁלֹשָׁה בָּנִים : שְׁלֹשָׁת יָמִים : 5 חֲמִישָׁה יָמִים : שְׁמֹנֶה יָמִים : שְׁמֹנֶה יָמִים : 6 שֵׁשִׁי יָמִים : שִׁבְעִי יָמִים : שִׁבְעִי יָמִים : 7 שְׁמוֹנִי יָמִים : עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 8 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 9 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 10 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 11 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 12 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 13 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 14 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 15 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 16 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 17 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 18 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 19 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 20 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 21 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : 22 עָשִׂירִי יָמִים : עָשִׂירִי יָמִים : &c.

Cardinals and Ordinals.

For feminine nouns.			For masculine nouns.		
11	אַחַד עָשָׂר or עֶשְׂתֵּי ע'		אַחַת עֶשְׂרֵה or עֶשְׂתֵּי ע'		יא
12	שְׁנַיִם or ע' שְׁנֵי ע'		שְׁתֵּים ע' or שְׁתֵּי ע'		יב
13	שְׁלֹשָׁה ע'		שְׁלֹשׁ ע'		יג
14	אַרְבָּעָה ע'		אַרְבַּע ע'		יד
15	חֲמִשָּׁה ע'		חֲמִשׁ ע'		טו
16	שֵׁשׁ ע'		שֵׁשׁ ע'		יו
17	שִׁבְעָה ע'		שִׁבַּע ע'		יז
18	שְׁמֹנֶה ע'		שְׁמֹנֶה ע'		יח
19	תְּשַׁע ע'		תְּשַׁע ע'		יט
20	עֶשְׂרִים	כ	400	אַרְבַּע מ'	ח
21	אֶחָד } עֶשְׂרִים } אַחַת }	כא	500	חֲמִשׁ מ'	ך
30	שְׁלֹשִׁים	ל	600	שֵׁשׁ מ'	ס
40	אַרְבָּעִים	מ	700	שִׁבַּע מ'	ן
50	חֲמִשִּׁים	נ	800	שְׁמֹנֶה מ'	ף
60	שִׁשִּׁים	ס	900	תְּשַׁע מ'	ץ
70	שִׁבְעִים	ע	1000	אֶלֶף	א'
80	שְׁמֹנִים	פ	2000	אַלְפִים	ב'
90	תְּשַׁעִים	צ	3000	שְׁלֹשַׁת אֲלָפִים	ג'
100	מֵאָה, const. מֵאֹת	ק	10000	רְבֹוא, עֶשְׂרֵת א'	ד'
200	מֵאתִים	ר	20000	רְבֵּבִים, עֶשְׂרִים אֶלֶף	כ'
300	שְׁלֹשׁ מֵאוֹת	ש	100000	מֵאָה א' or מֵאֹת א'	ק'

For examples of the use of the numerals, see Gen. v. &c.

CHAPTER X.

THE VERB.

1. The Verb has only two tenses a past and a future: but neither of these is used exclusively for the expression of past or future time. Some call the future a present and some an aorist.

There is also an Imperative mood.

The Infinitive is really a noun of action and takes the affixes like a noun. There are two participles one active the other passive each marking the feminine and the plural but both indeterminate as to time.

The past is sometimes a future and the future a past. The circumstances under which this happens will be explained afterwards.

2. The following is a model of the regular verb:

Past Tense.			Future Tense.		
	Sing.	Plur.		Sing.	Plur.
3 m.	אָפּקאַם	פּאַקאַנ	3 m.	וועט אָפּקאַם	וועט אָפּקאַנען
3 f.	וועט אָפּקאַם		3 f.	וועט אָפּקאַנען	וועט אָפּקאַנען
2 m.	וועט אָפּקאַם	וועט אָפּקאַנען	2 m.	וועט אָפּקאַם	וועט אָפּקאַנען
2 f.	וועט אָפּקאַם	וועט אָפּקאַנען	2 f.	וועט אָפּקאַנען	וועט אָפּקאַנען
1	וועט אָפּקאַם	וועט אָפּקאַנען	1	וועט אָפּקאַם	וועט אָפּקאַנען

Imperative mood.

Sing.

Plur.

2 m. c. פִּקֹּד

b. פִּקְדוּ

2 f. b. פִּקְדִי

c. פִּקְדְנָה

Infinitive mood.

Abs. פִּקֹּד constr. c. פִּקְד with affix פִּקְדִי

Participles.

Active.

Passive.

S. m. פִּקֵּד

פִּקְדוֹ

f. פִּקְדָה or פִּקְדָה

פִּקְדָה

Pl. m. פִּקְדִים

פִּקְדִים

f. פִּקְדוֹת

פִּקְדוֹת

3. It must be borne in mind that *Dagesh* is inserted in the initial letter of this verb because it is an aspirate; when it ceases to be initial, it is omitted. In like manner when the 2d radical is an aspirate it takes *Dagesh* in the Future יִכְנֹד &c.

a. Some verbs have *Zerey* here instead of *Pathah* as:

'afes, *failed*; zaken, *was old*; hamez, *was sour*; hanef, *was profane*; haser, *lacked*; hazev, *cut*; hafez, *wished*; harev, *was dry*; taher, *was clean*; tame', *was polluted*; yavesh, *was dry*; yare', *feared*; male', *was full of*; navel, *wasted away*; gayef, *was weary*; sane', *hated*; shafel, *was low*.

Some verbs have either *Zerey* or *Pathah* as:

'ahav or 'ahav, *loved*; gadal or gadel, *was great*; kaved or kavad, *was heavy*; karav or karev, *was near*; sha'el or sha'al, *asked*.

Some verbs have *Holem* instead of *Pathah* as:
yagor, feared; yakol, was able; yakosh, en-
snared; katon, was small; shakol, was childless.

These last form their Past tense as follows:

	Sing.	Plur.
3 m.	יָכַל	יָכְלוּ
3 f.	יָכְלָה	
2 m.	יָכַלְתָּ	יָכַלְתֶּם
2 f.	יָכַלְתְּ	יָכַלְתֶּן
1	יָכַלְתִּי	יָכַלְנוּ

b. In pause the *Shēwa* of the second radical becomes *Kamez*, *Zerey* or *Holem* according to the vowel of the verb.

c. Instead of *Holem* in the Future, Imperative, and Infinitive constructive, many verbs have *Pathah*.

4. The verbs which take *Pathah* are

- 1) Those whose third letter is כ, ך, ע.
- 2) All whose second letter is a guttural, except *naham, roared*.
- 3) Generally those with a neuter signification.
- 4) And the following:

'atar, *shut*; haraz, *cut*; lavash, *put on raiment*; nashal, *pulled off*; nashak, *kissed*; sathar, *concealed*; gathar, *entreated*; pazar, *urged*; pashat, *spread*; karam, *overlaid*; rakav, *rode*.

The rest have *Holem*.

5. The following verbs take sometimes *Holem* and sometimes *Pathah*:

gazar, *cut*; halak, *went*; halash, *weakened*; hafez, *delighted in*; shavath, *rested*; taraf, *tore*.

6. Verbs whose third letter is א have *Kamez* instead of *Holem* in the Future and Imperative.

7. Verbs whose third letter is ה have *Segol* instead of *Holem* in the Future and *Zerey* in the Imperative.

8. The first or simplest conjugation which is given above is called קל i. e. *light* or *unencumbered*.

Besides this there are six other common forms or conjugations which are named from the corresponding forms of the verb פָּעַל *did* which has inconveniently been selected as the representative verb e. g.

II. נִפְעַל V. הִפְעִיל

III. פָּעַל VI. הִפְעִיל

IV. פָּעַל VII. הִתְפַּעֵל

9. Besides these there are several others of less frequent occurrence whose names are as follows:

VIII. הִתְפַּעֵל pass. of *Hithpagel*. Num. i. 47, Cf. Deut. xxiv. 4, Is. xxxiv. 6.

IX. נִתְפַּעֵל an Aramaic form of *Hithpagel*. Deut. xxi. 8, Prov. xxvii. 15.

X. אִתְפַּעֵל an Aramaic form of *Hithpagel*. Ps. lxxvi. 6, 2 Chr. xx. 35.

XI. and XII. פִּלְפֵּל and פִּלְפִּל only belong to hollow verbs or verbs of doubled radical and correspond to *Pigel* and *Pugal* in other verbs Is. xxii. 17, 1 K. xx. 27 &c. &c.

XIII. הִתְפַּלֵּל Reflective of *Pilpel*. Esther iv. 4, Job. xxx. 14.

XIV. פָּעַל Intensive. Ezek. xxviii. 23.

XV. פָּעַל Pass. of *do*. Ps. vi. 3.

XVI. **פָּעַל** Causal. Hos. xi. 3.

XVII. **פָּעַלְעַל** Intensive. Ps. xxxviii. 11. Cf. Prov. xxi. 8, Job. xvi. 16, Lam. i. 20; ii. 11.

No verb is found in all these conjugations. **פָּעַל** itself is only found in Kal. **קָטַל** *killed* which is often given as the model verb is only found three times and in Kal. **בָּקַר** *visited* is found in 8 conjugations.

10. The general relation of these forms to one another as regards meaning is as follows. The Lexicons will specify their signification more precisely in particular cases.

II. Passive of I. or reflexive Gen. iii. 10, Ps. lv. 13. Cf. Job. xxix. 10, 2 S. xx. 10 &c.

III. Transitive when I. is not so, otherwise Intensive, Frequentative or Causal.

IV. Passive of III.

V. Causative; sometimes simply transitive.

VI. Passive of V.

VII. Reflexive, Reciprocal (Gen. xlii. 1, Job. xli. 9) or Passive. Sometimes it implies *pretending* as Prov. xiii. 7 or *behaving like* 1 Sam. i. 14, xxi. 16, 2 Sam. xiii. 5. Sometimes the Hithpael is merely passive. Prov. xxxi. 30, Lam. ii. 12, iv. 1, Micah vi. 16, Ezek. xix. 12, Gen. xxii. 18 &c.

11. The last syllable of the Future is sometimes shortened or rejected. The word is then said to be *apocopated*.

12. The syllable **נָּ** is sometimes added to the Future and Imperative. The Future is then hortative or inferential and the Imperative emphatic.

Imperative.							
VII.	VI.	V.	IV.	III.	II.	I.	Sing. 2. m. 2. f. Plur. 2. m. 2. f.
הִתְפַּלֵּל	None.	הִתְפַּלֵּל	None.	פֹּלֵל	הִתְפַּלֵּל	פֹּלְלִי ^m	
הִתְפַּלְּלִי		הִתְפַּלְּלִי		פֹּלְלִי	הִתְפַּלְּלִי	פֹּלְלִי	
הִתְפַּלְּלוּ		הִתְפַּלְּלוּ		פֹּלְלוּ	הִתְפַּלְּלוּ	פֹּלְלוּ	
הִתְפַּלְּלִי	None.	הִתְפַּלְּלִי	None.	פֹּלְלִי	הִתְפַּלְּלִי	פֹּלְלִי	
הִתְפַּלְּלוּ		הִתְפַּלְּלוּ		פֹּלְלוּ	הִתְפַּלְּלוּ	פֹּלְלוּ	
הִתְפַּלְּלִי		הִתְפַּלְּלִי		פֹּלְלִי	הִתְפַּלְּלִי	פֹּלְלִי	

The same in English Letters.

The Past Tense.

	I.	II.	III.	IV.	V.	VI.	VII.
Sing.							
3. m.	<i>pakad</i>	<i>nifkad</i>	<i>pikked</i>	<i>pukkad</i>	<i>hifkid</i>	<i>hofkad</i>	<i>hithpakked</i>
3. f.	<i>pakēdah</i>	<i>nifkēdah</i>	<i>pikkēdah</i>	<i>pukkēdah</i>	<i>hifkidah</i>	<i>hofkēdah</i>	<i>hithpakkēdah</i>
2. m.	<i>pakadta</i>	<i>nifkadta</i>	<i>pikkadta</i>	<i>pukkadta</i>	<i>hifkadta</i>	<i>hofkadta</i>	<i>hithpakkadta</i>
2. f.	<i>pakadt</i>	<i>nifkad</i>	<i>pikkadt</i>	<i>pukkad</i>	<i>hifkad</i>	<i>hofkad</i>	<i>hithpakkadt</i>
1	<i>pakadti</i>	<i>nifkadti</i>	<i>pikkadti</i>	<i>pukkadti</i>	<i>hifkadti</i>	<i>hofkadti</i>	<i>hithpakkadti</i>
Plur.							
3	<i>pakēdu</i>	<i>nifkēdu</i>	<i>pikkēdu</i>	<i>pukkēdu</i>	<i>hifkidu</i>	<i>hofkēdu</i>	<i>hithpakkēdu</i>
2. m.	<i>pēkadtem</i>	<i>nifkadtem</i>	<i>pikkadtem</i>	<i>pukkadtem</i>	<i>hifkadtem</i>	<i>hofkadtem</i>	<i>hithpakkadtem</i>
2. f.	<i>pēkadten</i>	<i>nifkadten</i>	<i>pikkadten</i>	<i>pukkadten</i>	<i>hifkadten</i>	<i>hofkadten</i>	<i>hithpakkadten</i>
1	<i>pakadnu</i>	<i>nifkadnu</i>	<i>pikkadnu</i>	<i>pukkadnu</i>	<i>hifkadnu</i>	<i>hofkadnu</i>	<i>hithpakkadnu</i>

The Future Tense.

Sing.	I.	II.	III.	IV.	V.	VI.	VII.
3. m.	yifkod	yippaked	yěfakked	yěfukkad	yafkid	yofkad	yithpakked
3. f.	fiifkod	tippaked	těfakked	těfukkad	tafikid	tofkad	tithpakked
2. m.	fiifkod	tippaked	těfakked	těfukkad	tafikid	tofkad	tithpakked
2. f.	fiifkědi	tippakědi	těfakkědi	těfukkědi	tafikědi	tofkědi	tithpakkědi
1.	'efkod	'eppaked	'áfakked	'áfukkad	'afkid	'ofkad	'ethpakked
Plur.							
3. m.	yifkědu	yippakědu	yěfakkědu	yěfukkědu	yafkidu	yofkědu	yithpakkědu
3. f.	fiifkodnah	tippakednah	těfakkednah	těfukkadnah	tafikednah	tofkadnah	tithpakkednah
2. m.	fiifkědu	tippakědu	těfakkědu	těfukkědu	tafikědu	tofkědu	tithpakkědu
2. f.	fiifkodnah	tippakednah	těfakkednah	těfukkadnah	tafikednah	tofkadnah	tithpakkednah
1.	nifkod	nippaked	něfakked	něfukkad	nafkid	nofkad	nithpakked

Imperative.				
		I.	II.	III.
Sing.		pəkod	hippakəd	pakəd
2. m.		pikdi	hippakēdi	pakkēdi
Plur.		pikdu	hippakēdu	pakkēdu
2. m.		pəkodnah	hippakēdnah	pakkēdnah
2. f.				
Infinitive.				
		I.	II.	III.
Abs.	I.	pakod	hippakəd	pakəd
Constr.		pəkod		
Participle.				
		I.	II.	III.
Act.		pokəd	mēfakəkəd	mēfakəkēd
m.		pokēdah	mēfakəkēdah	mēfakəkēdah
f.		pokēdeth	mēfakəkēdeth	mēfakəkēdeth
Passive.				
		I.	II.	III.
Pass.		pakud	nifkad	mēfukkad
m.		pēkudah	nifkadah	mēfukkadah
f.			nifkedeth	mēfukkedeth

13. Notes on the foregoing Paradigm.

- a. For *Pathah* some verbs have *Zerey*, and some *Holem*, here. Those with *Zerey* mostly follow this paradigm but שאל makes שָׁאַל, and וְשָׁאַלְתִּי is found. An example of those with *Holem* has been given.
- b. Some few verbs have *Pathah*, Lam. ii. 9 &c. and some *Segol* here. Ps. l. 1 &c. Anomalous form Gen xli. 51.
- c. Some verbs have *Kibbuz*, in VI, instead of *Kamez Hatuf*, throughout.
- d. If the first radical is ר or ל, this ך becomes ך marked by *Dagesh* in the ך or ך, as הִרְמָה, רִמָּה; הִרְמָה, רִמָּה.
If ך, ש, or ש, the two letters are transposed, as הִרְמָה, רִמָּה.
If ך or ך, the ך is omitted and its omission marked by *Dagesh*, as הִרְמָה, רִמָּה.
If ך, it is changed to ך and transposed, as הִרְמָה, רִמָּה.
- e. This *Zerey* is sometimes, but rarely, *Pathah*: Eccles. vii. 16.
- f. Instead of *Holem*, some verbs have *Pathah*, throughout this tense. In a few places *Shurek* is found, Ex. xviii. 26, Ruth ii. 8, Prov. xiv. 3. Anomalous forms of 3. f. pl. occur Gen. xxx. 38, 1 Sam. vi. 12, Dan. viii. 22.
- g. Instead of *Segol*, some verbs have short *Hirik*, here.
- h. When apocopated *Hirik* becomes *Zerey* or *Segol* here.

- i. Anomalous forms of II. Inf. Gen. xxxi. 30. 1 S. xx. 28. Cf. 1 S. ii. 27. Jer. xxxii. 4. Ezek. xiv. 3. The ה is absorbed Prov. xxiv. 17.
 - k. The Participle is Past (Job. i. 14. Gen. xli. 1, xxvii. 33) Present (Is. v. 25, vi. 5) or Future (Ps. xxii. 32. Gen. xxv. 32) once in *Kal* it has *Hirik* instead of *Zerey* Ps. xvi. 5. Cf. 2 K. viii. 21. It takes the affixes either as a noun or as a verb e. g. we have רָעִי Ps. xxiii. 1 and עֲשֵׂנִי Job. xxxii. 22, the latter commonly in an objective sense.
 - l. For *Kibbuz* we have *Kamez Hatuf* Nah. ii. 4. Cf. iii. 7 and sometimes the כ is dropped 2 K. ii. 10 &c.
 - m. Anomalous form מְלִכִּי *reign thou*, f. Judg. ix. 10. הַשְׁבִּי *make bare*, f. Is. xlvii. 2. So with ה par. שְׁפֹטָה Lam. iii. 59. Ps. lxxxii. 8.
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CHAPTER XI.

IRREGULAR VERBS.

1. Verbs subject to the following peculiarities are more or less irregular.

1) Verbs whose first letter is a guttural: as עמד.

2) Verbs whose second letter is a guttural: as ועק.

3) Verbs whose third letter is ה, ח or ע: as שמע.

4) Verbs whose first letter is Nun, נ: as נפל. Similar to these is לקח, *took*.

5) Verbs whose first letter is Yod, י: as ישב.

6) Verbs having Waw, ו or Yod, י for the second letter, these we shall call *hollow* verbs: as גיל, שוב.

7) Verbs having the second and third letters alike, these we shall call *double* verbs: as סכב.

8) Verbs whose third letter is א as מצא.

9) Verbs whose third letter is ה as גלה.

10) Verbs which fulfil more than one of these conditions and are therefore doubly irregular: as ירה &c.

It is common to speak of these several verbs according as they correspond to the type פעל, thus a verb of the 4th class will be called a verb פ"ן Pe' Nun, because in it Nun corresponds to Pe' in

Pagal. So a verb of the 7th class will be called a verb ע"ע with double *Gayin*, and a verb of the 9th class a verb ל"ה *Lamed He* &c. But this plan is not followed here.

2. In Verbs (1) whose first letter is a guttural a compound *Shēwa* commonly takes the place of the simple *Shēwa* wherever it is found under the first letter, thus יַעֲמֹד.

But sometimes the simple *Shēwa* is retained, as יִחַשֵׁן.

In the six verbs אָבַד *perished*, אָחַז *seized*, אָכַל *ate*, אָמַר *said*, אָבָה *wished*, אָפָה *baked*, the first vowel of the Future *Kal* is *Holem*, thus

יֵאָבֵד, תֵּאָבֵד, יֵאָחֵז, תֵּאָחֵז &c.

יֵאָכַל, תֵּאָכַל, יֵאָמַר, תֵּאָמַר &c.

יֵאָבָה, תֵּאָבָה, יֵאָפָה, תֵּאָפָה &c.

In other respects these verbs follow the analogy of their class; thus אָכַל in Fut. II. is יֵאָכֵל &c.

In some cases the א is rejected, thus אָמַר *I will say*. Cf. 2 S. xix. 14, xx. 9; Ps. cxxxix. 20.

The compound *Shēwa* which verbs of this class take is found to vary, thus we have הָאֵלֶּיךָ Ex. xvi. 32, and הָאֵלֶיךָ Jer. xix. 9 &c.

In the future they have, like the regular verbs, *Holem*, *Zerey* or *Pathah*, thus יַעֲמֹד, יִחַשֵׁן, יֵאָמַר.

The infinitive of אָמַר with ל is always לֵאמֹר, but with כ and כּ it is כִּאמֹר, כְּאֵמַר.

3. In verbs (2) whose second letter is a guttural a compound *Shēwa* is also substituted for a simple *Shēwa* under the second letter, as יַעֲקֹב 3 plu. Fut.

The *Dagesh* which sometimes occurs in the second radical is of course omitted and compen-

sation required for it so that the preceding

Pathah becomes *Kamez* as יָמָאן. Fut. III.
 short *Hirik* — *Zerey* as מָאן. Past III.
Kibbuz — *Holem* as מָאן. Past IV.

If however the second letter is ה the preceding vowel is seldom changed, as מִרְחַץ: so also with ה and ע sometimes, as יִרְחַץ &c.

Verbs whose second radical is ר always lengthen the previous vowel as שָׁרַח, שָׁרַח &c.

4. In Verbs (3) whose third letter is ה, ה, or ע, the second pers. sing. of the Past takes two Pathahs to avoid the impossible combination of Shēwa after compound Shēwa as שָׁמַעְתָּ for שָׁמַעְתָּ. In other forms of the Past the simple Shēwa remains, as שָׁמַעְתִּי, שָׁמַעְתְּ &c.

When the final vowel is long it is naturally followed by furtive Pathah, as נִמְצָא; for which however Pathah is sometimes substituted, as נִמְצָא; so יִשְׁכַּח or יִשְׁכַּח, הִשְׁכַּח, הִשְׁכַּח &c.

The future and imperative *Kal* take *Kamez* before affixes, as שְׁלַחְנִי &c.

In other cases simple Shēwa is replaced by *Hatef Pathah*, as אֶשְׁלַחְךָ.

Verbs in ה are inflected regularly נִבְרַח נִבְרַח &c.

5. In verbs (4) beginning with *Nun* this letter is thrown out, when it has a silent Shēwa, and its rejection is marked by the insertion of *Dagesh* in the next letter, as יִפֹּל for נִפֹּל.

But the *Nun* remains if the next letter does not take *Dagesh*, as יִנָּח יִנָּח &c.

The *Nun* is dropped in the Imperative *Kal* and the construct infinitive. In the latter case ה is

added and the word becomes Segolate in form, as נִשָּׂח, נִשָּׂח.

Nun is sometimes retained when the Shēwa is silent, as יִנָּחֵר Jer. iii. 5, and sometimes when it is sonant, as נִטָּח Prov. xvii. 14.

The Verb לָקַח in *Kal* and *Hofgal* is conjugated like these verbs but it retains the ל in the past *Nifgal* and sometimes in *Kal* imperative, as 1 S. iv. 11, 17. Ezek. xxxvii. 16; 1 K. xvii. 10, 11.

6. Verbs whose first letter is י (5) are irregular only in I. II. V. and VI.

In I. the Future tense is sometimes — יִ as יִשָּׁן and sometimes — י as יִשָּׁב, the Yod of the root being dropped. This latter class of verbs drops the Yod in the Imper. and forms the Const. Inf. like verbs in נ, as יִשָּׁב, יִשָּׁח.

The verbs which have Pathah in the Future retain Yod in the Imp. and Inf. const. as יִשָּׁב יִשָּׁב &c.

Some verbs have both forms in the imp. as צַק 2 K. iv. 41 and יִצַּק Ezek. xxiv. 3 &c.

In II. Waw is substituted for Yod making the Past — וּ, as נוֹשָׁב, Fut. — יִ, as יִנָּשָׁב, Imp. and Inf. — וּ and Part. — וּ. The first pers. Sing. of Fut. II. takes *Hirik* instead of *Segol*, as אֶנֶשָּׁח &c.

Six verbs beginning with Yod follow the analogy of verbs beginning with Nun. These are יָצַב *placed*, יָצַח *set*, יָצַע *spread out*, יָצַק *poured*, יָצַר *created*, יָצַח *kindled*. See the Table that follows the verbs.

In V. there are two forms as in *Kal* — יִ — יִ which verbs whose future is Pathah take, and — יִ — יִ which those take whose future is in *Zerey*.

In VI. the Yod becomes Waw with *Shurek* as the first vowel, as הִשָּׁב &c.

7. The Hollow verbs (6) whose middle letter is Waw or Yod. A few of these are regular, as נָתַן *expired*.

In I. the Waw or Yod disappears from the past Tense.

In III. IV. and VII. the third letter is doubled.

In V. and VI. they assume these forms

	Past.	Fut.	Im.	In.	Part.
V.	—יָ—הָ	—יָ—יָ	—הָ—הָ	—יָ—הָ	—יָ—יָ
VI.	—הָ—הָ	—יָ—יָ	.	—הָ—הָ	—יָ—יָ

In XI. and XII. the middle letter is omitted and the first and third are doubled thus

	Past.	Fut.	Im.	In.	Part.
	3 1 3 1	3 1 3 1	3 1 3 1	3 1 3 1	3 1 3 1
XI.	—יָ—יָ—יָ—יָ	—יָ—יָ—יָ—יָ	—יָ—יָ—יָ—יָ	—יָ—יָ—יָ—יָ	—יָ—יָ—יָ—יָ
	3 1 3 1	3 1 3 1		3 1 3 1	3 1 3 1
XII.	—יָ—יָ—יָ—יָ	—יָ—יָ—יָ—יָ		—יָ—יָ—יָ—יָ	—יָ—יָ—יָ—יָ

8. Verbs with the second and third radicals alike (7).

In I. II. V. and VI. the second and third radicals coalesce and the coalition is marked by *Dagesh*.

But some verbs as כָּזַב *took spoil*, דָּמַם *meditated*, retain both letters. See the List of irregularities.

In III. IV. VII. XI. and XII. these verbs are like the hollow verbs in form, and these are the only two classes of verbs that have the XIth and XIIth conjugations.

But some verbs are regular in III. IV. and VII. as הָלַל *praised*.

9. Verbs whose third letter is ה (8).

When a termination is added the ך is either rejected or changed into ך, if ך follows, and into ך before any other letter.

The ך is rejected in the apoc. Fut. and sometimes in III. Imp.

10. Verbs ending in ך (9).

The chief irregularity arises from *Kamez*, *Zerey* or *Segol* being substituted for *Pathah* under the ך and from the omission of soft *Dagesh* in those pronominal terminations that begin with ך.

In some verbs ך is occasionally rejected Num. xi. 11; Job. xxxii. 18 &c. And sometimes ך takes the place of ך Job. viii. 21 &c. Cf. Lam. iv. 1.

11. Verbs doubly irregular commonly unite the peculiarities of the respective classes to which they belong: but their changes will be best learnt by practice and by reference to the list of irregularities which follows the Paradigms.

(1) Paradigm of Verbs of the First Guttural.

gamad, stood.

The Past Tense.

VII.	VI.	V.	IV.	III.	II.	I.	Sing.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה ¹	עָמַד	עָמַד	נָעַמְדָה ¹	עָמַד	3. m.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדָה	עָמַדָה	נָעַמְדָה	עָמַדָה	3. f.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה ²	עָמַדְתָּ	עָמַדְתָּ	נָעַמְדְתָּ	עָמַדְתָּ	2. m.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדְתָּ	עָמַדְתָּ	נָעַמְדְתָּ	עָמַדְתָּ	2. f.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדְתִּי	עָמַדְתִּי	נָעַמְדְתִּי	עָמַדְתִּי	1
							Plur.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדוּ	עָמַדוּ	נָעַמְדוּ	עָמַדוּ	3
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדְתֶּם	עָמַדְתֶּם	נָעַמְדְתֶּם	עָמַדְתֶּם	2. m.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדְתֶּן	עָמַדְתֶּן	נָעַמְדְתֶּן	עָמַדְתֶּן	2. f.
הָעִמְדָה	הָעִמְדָה	הָעִמְדָה	עָמַדְתֶּם	עָמַדְתֶּם	נָעַמְדְתֶּם	עָמַדְתֶּם	1

The Future Tense.

	VII.	VI.	V.	IV.	III.	II.	I.	Sing.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	3. m.
	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	3. f.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	2. m.
	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	2. f.
	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	1
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	Plur.
	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	3. m.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	3. f.
	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	2. m.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	2. f.
	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	אֶהְיֶה	1

(2) Paradigm of Verbs of the Second Guttural.

*barak, blessed.**zagak, cried out.*

The Past Tense.

VII.	VI.	V.	IV.	III.	II.	I.	Sing.
הִתְבָּרַךְ	הִתְבָּרַךְ	הִתְבָּרַךְ	בָּרַךְ	בָּרַךְ	נִבְרַךְ	בָּרַךְ	3. m.
הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	נִבְרַכְתָּ	בָּרַכְתָּ	3. f.
הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	נִבְרַכְתָּ	בָּרַכְתָּ	2. m.
הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	נִבְרַכְתָּ	בָּרַכְתָּ	2. f.
הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	נִבְרַכְתָּ	בָּרַכְתָּ	1
							Plur.
הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	נִבְרַכְתֶּם	בָּרַכְתֶּם	3
הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	נִבְרַכְתֶּם	בָּרַכְתֶּם	2. m.
הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	נִבְרַכְתֶּם	בָּרַכְתֶּם	2. f.
הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	נִבְרַכְתֶּם	בָּרַכְתֶּם	1

The Future Tense.

VII.	VI.	V.	IV.	III.	II.	I.	Sing. 3. m. 3. f. 2. m. 2. f. 1 Plur. 3. m. 3. f. 2. m. 2. f. 1
יִתְבַּרֵּךְ	תִּזְעַק	תִּזְעַק	יִבְרָךְ	יִבְרָךְ	תִּזְעַק	תִּזְעַק	
תִּתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	תִּבְרָךְ	תִּבְרָךְ	תִּזְעַק	תִּזְעַק	
תִּתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	תִּבְרָךְ	תִּבְרָךְ	תִּזְעַק	תִּזְעַק	
תִּתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	תִּבְרָכֶי	תִּבְרָכֶי	תִּזְעַק	תִּזְעַק	
אֶתְבַּרְכֶּהָ	אֶזְעַק	אֶזְעַק	אֶבְרָךְ	אֶבְרָךְ	אֶזְעַק	אֶזְעַק	
יִתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	יִבְרָכֶי	יִבְרָכֶי	תִּזְעַק	תִּזְעַק	
תִּתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	תִּבְרָכֶהָ	תִּבְרָכֶהָ	תִּזְעַק	תִּזְעַק	
תִּתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	תִּבְרָכֶי	תִּבְרָכֶי	תִּזְעַק	תִּזְעַק	
תִּתְבַּרְכֶּהָ	תִּזְעַק	תִּזְעַק	תִּבְרָכֶהָ	תִּבְרָכֶהָ	תִּזְעַק	תִּזְעַק	
נִתְבַּרְכֶּהָ	נִזְעַק	נִזְעַק	נִבְרָךְ	נִבְרָךְ	נִזְעַק	נִזְעַק	

Imperative.							
VII.	VI.	V.	IV.	III.	II.	I.	Sing.
הִתְפַּרְדּוּ	None.	הִתְפַּק	None.	פָּרַד	תִּפְּק	תִּפְּק	Plur.
הִתְפַּרְצוּ		הִתְפַּצוּ		פָּרַצוּ	תִּפְּצוּ	תִּפְּצוּ	
הִתְפַּרְצוּ		הִתְפַּצוּ		פָּרַצוּ	תִּפְּצוּ	תִּפְּצוּ	
הִתְפַּרְצוּ		הִתְפַּצוּ		פָּרַצוּ	תִּפְּצוּ	תִּפְּצוּ	

Some verbs reject the compensation for Dagesh in III. and IV., as נָתַן Ex. x. 13, יָנַח Deut. iv. 27, רָחַץ Prov. xxx. 12 &c. Anomalous forms are found, Judg. v. 28, Ps. li. 7.

Infinitive.								
VII.	VI.	V.	IV.	III.	II.	I.	Abs.	Const.
עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה	עָשָׂה	עָשָׂה/הָ	עָשָׂה עָשָׂה		
Participle.								
עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה/הָ	עָשָׂה עָשָׂה עָשָׂה	Act. m. f.	Pass. m. f.
	עָשָׂה/הָ		עָשָׂה/הָ		עָשָׂה/הָ	עָשָׂה עָשָׂה		

(4) Paradigm of Verbs in Nun.

nagash, *came near*. The Past Tense.

In I, III, IV and VII it is regular.

VI.	V.	II.	Sing.
הָגַשׁ	הָגִישׁ	נָגַשׁ	3. m.
הָגַשְׁהָ	הָגִישְׁהָ	נָגַשְׁהָ	3. f.
הָגַשְׁתָּ	הָגִישְׁתָּ	נָגַשְׁתָּ	2. m.
הָגַשְׁתְּ	הָגִישְׁתְּ	נָגַשְׁתְּ	2. f.
הָגַשְׁתִּי	הָגִישְׁתִּי	נָגַשְׁתִּי	1
			Plur.
הָגַשְׁוּ	הָגִישְׁוּ	נָגַשְׁוּ	3
הָגַשְׁתֶּם	הָגִישְׁתֶּם	נָגַשְׁתֶּם	2. m.
הָגַשְׁתֶּן	הָגִישְׁתֶּן	נָגַשְׁתֶּן	2. f.
הָגַשְׁנוּ	הָגִישְׁנוּ	נָגַשְׁנוּ	1

Infinitive.

הָגַשׁ	הָגִישׁ	הָנָגַשׁ	נָגַשׁ	Abs.
			נָגַשְׁתָּ	Const.

Participle.

מָגַשׁ	מָגִישׁ	נָגַשׁ	נָגִישׁ	Act.
			נָגִישׁ	Pass.

1. When the last letter is a guttural, these Segols become Patha's, as נָגַשׁ from נָגַע, which makes also נָגַע.

The Future Tense.

In II, III, IV, VII, it is regular.

VI.	V.	I.	Sing.
יָנֹשׁ	יָנִישׁ	יָנֹשׁ	3. m.
תָּנֹשׁ	תָּנִישׁ	תָּנֹשׁ	3. f.
תָּנֹשׁ	תָּנִישׁ	תָּנֹשׁ	2. m.
תָּנֹשִׁי	תָּנִישִׁי	תָּנֹשִׁי	2. f.
אָנֹשׁ	אָנִישׁ	אָנֹשׁ	1
			Plur.
יָנֹשׁוּ	יָנִישׁוּ	יָנֹשׁוּ	3
תָּנֹשְׁנָה	תָּנִישְׁנָה	תָּנֹשְׁנָה	3. f.
תָּנֹשׁוּ	תָּנִישׁוּ	תָּנֹשׁוּ	2. m.
תָּנֹשְׁנָה	תָּנִישְׁנָה	תָּנֹשְׁנָה	2. f.
נָנֹשׁ	נָנִישׁ	נָנֹשׁ	1

Imperative.

It is regular II, III, VII. There is none in IV, VI.	V.	I.	Sing.
	הָנֹשׁ	נֹשׁ ¹	2. m.
	הָנֹשִׁי	נֹשִׁי	2. f.
			Plur.
	הָנֹשׁוּ	נֹשׁוּ	2. m.
	הָנֹשְׁנָה	נֹשְׁנָה	2. f.

1. Also נֹשׁ, נֹשִׁי and נֹשׁוּ.

2. The Nun is retained in V. and VI. Ezek. xxii.
20, Judg. xx. 31. Anom. II. In. Ps. lxviii. 3, Jer. xxxii. 4.

(5) Paradigm of Verbs in Yod.

yalad, bore, begot. The Past Tense. *yanak, sucked.*

It is regular in I, III, IV, VII, but in VII. Yod sometimes becomes Waw throughout, as הִתְוַדַּע.¹

VI.		V.		II.		Sing.
הוֹלֵד	הִינִיק	הוֹלִיד		נֹלֵד		3. m.
הוֹלִידָה	הִינִיקָה	הוֹלִידָה		נֹלִידָה		3. f.
הוֹלִידָם	הִינִיקָם	הוֹלִידָם		נֹלִידָם		2. m.
הוֹלִידָתָּ	הִינִיקָתָּ	הוֹלִידָתָּ		נֹלִידָתָּ		2. f.
הוֹלִידָתִי	הִינִיקָתִי	הוֹלִידָתִי		נֹלִידָתִי		1
						Plur.
הוֹלִידוּ	הִינִיקוּ	הוֹלִידוּ		נֹלִידוּ		3
הוֹלִידְתֶּם	הִינִיקְתֶּם	הוֹלִידְתֶּם		נֹלִידְתֶּם		2. m.
הוֹלִידְתֶּן	הִינִיקְתֶּן	הוֹלִידְתֶּן		נֹלִידְתֶּן		2. f.
הוֹלִידְנוּ	הִינִיקְנוּ	הוֹלִידְנוּ		נֹלִידְנוּ		1

Imperative.

V.		II.		I.		Sing.
הִנֵּךְ	הוֹלֵד	הוֹלֵד		יִנֵּךְ	לֵד	2. m.
הִינִיכִי	הוֹלִידִי	הוֹלִידִי		יִנִּיכִי	לִדִּי	2. f.
						Plur.
הִינִיכוּ	הוֹלִידוּ	הוֹלִידוּ		יִנִּיכוּ	לִדוּ	2. m.
הִינִיכְנָה	הוֹלִידְנָה	הוֹלִידְנָה		יִנִּיכְנָה	לִדְנָה	2. f.

1. We find however in *Kal* יִלְדִּיתִיךָ Ps. ii. 7, and יִרְשְׁתֶּם Deut. iv. 1 &c.

The Future Tense.

It is regular in III, IV, VII.

VI.	V.	II.	I.	Sing.
יִלְד	יִינֵק ⁴	יִלְד ⁴	יִינֵק ²	יִלְד ¹ 3. m.
תִּלְד	תִּינֵק ⁴	תִּלְד ⁴	תִּינֵק	תִּלְד ¹ 3. f.
הִלְד	הִינֵק ⁴	הִלְד ⁴	הִינֵק	הִלְד ¹ 2. m.
תִּלְדִּי	תִּינֵקִי	תִּלְדִּי	תִּינֵקִי	תִּלְדִּי 2. f.
אִלְד	אִינֵק ⁴	אִלְד ⁴	אִינֵק	אִלְד ¹ 1
				Plur.
יִלְדוּ	יִינֵקוּ	יִלְדוּ	יִינֵקוּ	יִלְדוּ 3. m.
תִּלְדְּנָה	תִּינֵקְנָה	תִּלְדְּנָה	תִּינֵקְנָה	תִּלְדְּנָה 3. f.
הִלְדוּ	הִינֵקוּ	הִלְדוּ	הִינֵקוּ	הִלְדוּ 2. m.
תִּלְדְּנָה	תִּינֵקְנָה	תִּלְדְּנָה	תִּינֵקְנָה	תִּלְדְּנָה 2. f.
נִלְד	נִינֵק	נִלְד	נִינֵק	נִלְד 1

1 When apocopated *Zerey* becomes *Segol* here and *Pathah* when in pause.

2 After *Waw* conversive this *Pathah* is sometimes changed to *Segol*, Gen. ii. 7, ix. 24.

3 In one or two cases *Yod* is found in place of *Waw*, Gen. viii. 12, Ex. xix. 13.

4 When apocopated *Hirik* becomes *Zerey* or *Segol*.

Infinitive.

VI.	V.	II.	I.	
הִילְד	הִינֵק	הִילְד	הִילְד	Abs.
			לְדָה ¹	Const.

Participle.

מִילְד	מִינֵק	מִילְד	יִלְד	Act.
		נִלְד	יִלְד	Pass.

1 If the last radical is a guttural these *Segols* become *Pathahs*.

(6) Paradigm of Verbs having Medial Waw, or Hollow Verbs.

<i>kom, to arise.</i>		The Past Tense.				<i>gil, to rejoice.</i>	
VII.	VI.	V.	IV.	III.	II.	I.	Sing.
הָקַמְתִּי	הָקַמְתָּ	³ הָקַמְתִּי	הָקַמְתָּ	הָקַמְתָּ	הָקַמְתָּ	הָקַמְתָּ	3. m.
הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	3. f.
הָקַמְתִּי	הָקַמְתִּי	⁴ הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	2. m.
הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	הָקַמְתְּ	2. f.
הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	1
הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	Plur.
הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	3
הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	2. m.
הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	2. f.
הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	הָקַמְתִּי	1

The Future Tense.

VII.	VI.	V.	IV.	III.	II.	I.	Sing. 3. m. 3. f. 2. m. 2. f. 1
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם ⁵	
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם ⁶	
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם ⁶	
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם ¹	
							Plur.
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	3. m.
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם ⁶	3. f.
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	2. m.
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	2. f.
אֶבְרָכְךָ	אֶכְרֶם	אֶכְרִים ⁷	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	אֶכְרֶם	1

Infinitive.								
VII.	VI.	V.	IV.	III.	II.	I.	Abs.	Constr.
הִשְׁתַּחֲוֹת	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה ⁸	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה	הִשְׁתַּחֲוֶה

Participle					Act.	Pass.
ḥāḥ	ḥāḥ	ḥāḥ	ḥāḥ	ḥāḥ	ḥāḥ	
ḥāḥ	ḥāḥ	ḥāḥ	ḥāḥ	ḥāḥ	ḥāḥ	

Imperative.						
VII.	V.	III.	II.	I.		Sing.
הִתְקַדֵּם	הִתְקַדֵּם	קוּמָם	הִתְקַדֵּם	קוּמָה	קוּם	2. m.
הִתְקַדְּמוּ	הִתְקַדְּמוּ	קוּמְמוּ	הִתְקַדְּמוּ	קוּמְוּ	קוּמוּ	2. f.
הִתְקַדְּמוּ	הִתְקַדְּמוּ	קוּמְמוּ	הִתְקַדְּמוּ	קוּמְוּ	קוּמוּ	Plur.
הִתְקַדְּמוּ	הִתְקַדְּמוּ	קוּמְמוּ	הִתְקַדְּמוּ	קוּמְוּ	קוּמוּ	2. m.
הִתְקַדְּמוּ	הִתְקַדְּמוּ	קוּמְמוּ	הִתְקַדְּמוּ	קוּמְוּ	קוּמוּ	2. f.

1. כִּפְּזָה Anom. form Mal. iii. 20.
2. A variation Ezek. xi. 17, xx. 43 &c.
3. We have also forms like רִפְּזָה Lam. i. 8 &c.
4. Variations Ex. xx. 25, Num. xvii. 6 &c.
5. When apocopated *Shurek* becomes *Holem* or more commonly *Kamez* here. *Pathah* is found Ruth iv. 1, and Anom. forms Job. xxxi. 5, 1 Sam. xv. 19, xxv. 14.
6. Variations Ezek. xvi. 55.
7. When shortened *Hirik* becomes *Zerey* or *Segol* here. We have also forms like רִפְּזָה Prov. iv. 21 &c.
8. A variation Is. xxv. 10.

The Future Tense.

Sing.	Plur.
יִפְּזֵל	יִפְּזֻל
יִפְּזֵל	יִפְּזֻל or יִפְּזֻל
יִפְּזֵל	יִפְּזֻל
יִפְּזֵל	יִפְּזֻל or יִפְּזֻל
יִפְּזֵל	יִפְּזֻל

(7) Paradigm of Verbs with Double Radical.

sayav, went round.

The Past Tense.

VI.	V.	II.	I.	Sing.
הִיכָב	הִיכָב	נִכָּב	כָּב	3. m.
הִיכָּה	הִיכָּה ²	נִכָּה ¹	כָּה	3. f.
הִיכָבוֹת	הִיכָבוֹת	נִכָּבוֹת	כָּבוֹת	2. m.
הִיכָבוֹת	הִיכָבוֹת	נִכָּבוֹת	כָּבוֹת	2. f.
הִיכָבוֹתֵי	הִיכָבוֹתֵי	נִכָּבוֹתֵי	כָּבוֹתֵי	1
				Plur.
הִיכָבוּ	הִיכָבוּ ³	נִכָּבוּ	כָּבוּ	3
הִיכָבוֹתִים	הִיכָבוֹתִים	נִכָּבוֹתִים	כָּבוֹתִים	2. m.
הִיכָבוֹתָיו	הִיכָבוֹתָיו	נִכָּבוֹתָיו	כָּבוֹתָיו	2. f.
הִיכָבוֹתֵינוּ	הִיכָבוֹתֵינוּ	נִכָּבוֹתֵינוּ	כָּבוֹתֵינוּ	1

These verbs are inflected like
the Hollow verbs in III., IV.
and VII.

הִסְחוּב, סוּב, סוּבָה
&c. &c. &c.

The Future Tense.

VL	V.	II.	I.		Sing.
သဉ်	သဉ်	သဉ်	သဉ်	သဉ်	3 m.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	3 f.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	2 m.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	2 f.
သဉ်အ	သဉ်အ	သဉ်အ	သဉ်အ	သဉ်အ	1
သဉ်	သဉ်	သဉ်	သဉ်	သဉ်	Plur.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	3 m.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	3 f.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	2 m.
သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	သဉ်တ	2 f.
သဉ်	သဉ်	သဉ်	သဉ်	သဉ်	1

Infinitive.

VI.	V.	II.	I.	
הוֹצֵב	הָצֵב	הָצֵב	סָבֹב	Abs.
			כֵּב	Const.

Participle.

	סָבֵב ⁵		כָּבֵב	Act.
מוֹצֵב		נָצֵב ⁵	סָבִיב	Pass.

Imperative.

V.	II.	I.	Sing.
הָצֵב	הָצֵב	כֵּב	2. m.
הָצִיבִי	הָצִיבִי	כִּבִּי	2. f.
			Plur.
הָצִיבוּ	הָצִיבוּ	כִּבוּ	2. m.
הָצִיבֵנָה	הָצִיבֵנָה	סָבִינָה	2. f.

1. Anom. forms Ezek. xli. 7, Is. xix. 3.
2. Without Dagesh, Prov. vii. 13.
3. הָצִיבִי 1 Sam. v. 9, 10.
4. Anomalous forms are found Gen. xi. 6, 7; Jer. viii. 14.
5. Feminine מְסַבֵּה נִסְבֵּה. These verbs and the hollow verbs have the additional forms Pilpel and Polpal, which are inflected regularly P.1.s. יִסְבֶּה. F.3.s. יִסְבֶּה. P.3.pl. כָּלְכְלוּ &c.

The Future Tense.

	VII.	VI.	V.	IV.	III.	II.	I.	Sing.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	3. m.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	3. f.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	2. m.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	2. f.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	1
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	Plur.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	3. m.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	3. f.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	2. m.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	2. f.
	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִהְיֶה	1

Infinitive.

VII. הִתְגַּלֵּחַ	VI. הִגָּלַח	V. הִגָּלַח	IV. הִגָּלֵךְ	III. הִגָּלֵךְ	I.	
					הִגָּלֵךְ ³	Abs. הִגָּלֵךְ ³ Const.

Participle.

מְתַגַּלֵּחַ	מְגַלֵּחַ	מְגַלֵּחַ	מְגַלֵּחַ	מְגַלֵּחַ	I.	
					מְגַלֵּחַ ⁴	Act. מְגַלֵּחַ ⁵ Pass.

Future apocopated.

יִתְגַּלֵּחַ	יִגָּלֵךְ ⁸	יִגָּלֵךְ	יִגָּלֵךְ	יִגָּלֵךְ	I.	
					יִגָּלֵךְ ⁷	יִגָּלֵךְ ⁶

Imperative.						
VII.	VI.	V.	IV.	III.	II.	I.
הִתְחַלְּלִי	None.	הִתְחַלְּלִי	None.	הִתְחַלְּלִי	הִתְחַלְּלִי	הִתְחַלְּלִי
הִתְחַלְּלִי		הִתְחַלְּלִי		הִתְחַלְּלִי	הִתְחַלְּלִי	הִתְחַלְּלִי
הִתְחַלְּלִי		הִתְחַלְּלִי		הִתְחַלְּלִי	הִתְחַלְּלִי	הִתְחַלְּלִי
הִתְחַלְּלִי	None.	הִתְחַלְּלִי	None.	הִתְחַלְּלִי	הִתְחַלְּלִי	הִתְחַלְּלִי
הִתְחַלְּלִי		הִתְחַלְּלִי		הִתְחַלְּלִי	הִתְחַלְּלִי	הִתְחַלְּלִי

1. Another rare form is found Lev. xxv. 21, xxvi. 34, Jer. xiii. 19.

2. The accent marks out these verbs from hollow verbs see ii. 20.

3. Written defectively Gen. xxvi. 28. Irregular forms of In. Const. Gen. xlviii. 11, l. 20.

In some cases Yod is found in place of ה Deut. xxxii. 37, Is. xxi. 12, Deut. viii. 13, Ps. lxxviii. 44, Is. xl. 25, Ex. xv. 5, Job. xix. 2, Is. liii. 10, Jer. xviii. 23, Jos. xiv. 8.

4. A fem. part. הִתְחַלְּלִי Gen. xlix. 22, other fem. forms Prov. xxxi. 27, Ps. cxxviii. 3, Is. xli. 23.

5. Without Yod, Job. xv. 22, xli. 25.

6. An anomalous form (ii. 10) הִתְחַלְּלִי is found twice Ex. xviii. 9, Job. iii. 6. In the case of a guttural the Segol becomes Pathah as הִתְחַלְּלִי.

8. Other forms Gen. ix. 27, Is. xli. 2.

9. Or apocopated הִתְחַלְּלִי.

(9) Paradigm of Verbs ending in *n*.*naʔaʔ*, *found*.

The Past Tense.

VII.	VI.	V.	IV.	III.	II.	I.	Sing.
ḥaʔaʔaʔaʔ	ḥaʔaʔaʔ	ḥaʔaʔaʔaʔ	ḥaʔaʔaʔ	ḥaʔaʔaʔ	ḥaʔaʔaʔ	¹ ḥaʔaʔaʔ	3. m.
ḥaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	² ḥaʔaʔaʔaʔ	3. f.
ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔ	2. m.
ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔ	2. f.
ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔ	1
							Plur.
ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔ	3
ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	2. m.
ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	2. f.
ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔaʔaʔaʔ	ḥaʔaʔaʔaʔaʔ	1

The Future Tense.

VII.	VI.	V.	IV.	III.	II.	I.	Sing.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	3. m.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	3. f.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	2. m.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	2. f.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	1
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	Plur.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	3. m.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	3. f.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	2. m.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	2. f.
နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	နမူသု	1

1. Sometimes the **נ** falls away in these verbs Num. xi. 11, Job. xxxii. 18, Lev. xi. 43, Jer. xxxii. 35.

2. Sometimes like 2. *f.* in form Gen. xxxiii. 11. Cf. Is. vii. 14, Deut. xxxi. 29.

3. Once נָשָׂא Eccles. vii. 26. (Cf. נָשָׂא Eccles. viii. 12.) *f.* נָשָׂא 2 Sam. xviii. 22, So נָשָׂא Gen. xxiv. 15.

Verbs ending in **נ** and **ן** sometimes interchange their forms

a. Verbs in **נ** are pointed like those in **ן** Ps. cxix. 101, Jer. li. 34, 2 K. ii. 21, Job. xxxix. 24.

b. Or write **ן** for **נ** Ps. lx 4, 1 K. xxii. 25, Job. viii. 21.

c. Or resemble them in both ways Ruth ii. 9, Ezek. xxviii. 16, Gen. xx. 6, Job. v. 18, Eccles. x. 5, Ps. xxxii. 1, Jer. li. 9, 1 Sam. x. 6. 13.

d. Verbs in **ן** like those in **נ** Lam. iv. 1, 2 K. xxv. 29, 2 Ch. xvi. 12, 1 K. xvii. 14, 2 Sam. xxi. 12.

The Future Tense.

VI.	V	I.	V.		I.	V.		I.	V.		I.	Sing.
יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	3. m.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	3. f.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	2 m.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	2. f.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	1
יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	Plur.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	3. m.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	3. f.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	2. m.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	2. f.
		יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	יָבִיא	1

Infinitive.

VL	V.		I.		V.		I.		V.		I.		L.		Abs.		Const.	
	קָבִיא	בוא	הַפּוֹת	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא

Participle.

מִקְבִּיא	קָבִיא		קָבִיא		קָבִיא		קָבִיא		קָבִיא		קָבִיא		קָבִיא		קָבִיא		קָבִיא	
	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא	קָבִיא

Future apocopated.

	V.	V.	I.	I.	V.	I.
	הִכָּה	וָהָ	וָהָ	וָהָ	וָהָ	וָהָ

Imperative.

	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה
הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה
הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה
הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה	הִכָּה

1. With affix 3. m. pl. נִרְכָּה Num. xxi. 30.

(11) Paradigm of a Regular

Them. f.	Them. m.	You. f.	You. m.	Us.
שָׁרָן	שָׁרַם	שָׁרָן	שָׁרַם	שָׁרָנוּ
שָׁרְתָן	שָׁרְתָם	שָׁרְתֶּן	שָׁרְתֶּם	שָׁרְתָנוּ
שָׁרְתוּ	שָׁרְתוּם			שָׁרְתוּנוּ
שָׁרְתִּין	שָׁרְתִּים			שָׁרְתֵינוּ
Id.	Id.	שָׁרְתִּיכֶן	שָׁרְתִּיכֶם	
שָׁרוּן	שָׁרוּם	שָׁרוּכֶן	שָׁרוּכֶם	שָׁרוּנוּ
שָׁרְתוּן	שָׁרְתוּם			שָׁרְתוּנוּ
שָׁרְטוּן	שָׁרְטוּם	שָׁרְטוּכֶן	שָׁרְטוּכֶם	
שָׁרְטוּ	שָׁרְטוּם	שָׁרְטוּכֶן	שָׁרְטוּכֶם	שָׁרְטוּנוּ
	2 Ch. xiii. 1. Am. i. 13. בָּקַעַם	שָׁרְטוּכֶן	שָׁרְטוּכֶם	
יִשְׁרָן, יִשְׁרָן	יִשְׁרָם, יִשְׁרָם	יִשְׁרָכֶן	יִשְׁרָכֶם	יִשְׁרָנוּ
יִשְׁרָן	יִשְׁרָם	יִשְׁרָכֶן	יִשְׁרָכֶם	יִשְׁרָנוּ
	שָׁרַם Am. ix. 1. וּבָקַעַם			שָׁרָנוּ שָׁרְנוּ
שָׁרָן	שָׁרַם Hos. ii. 9. בָּקַעַם	שָׁרָכֶן	שָׁרָכֶם	שָׁרָנוּ
יִשְׁרָן	יִשְׁרָם	יִשְׁרָכֶן	יִשְׁרָכֶם	יִשְׁרָנוּ

1. Anomalous form אֶשְׁרָם Zecl. vii. 14. 'esagarem.

Verb with Affixes.

Her.	Him.	Thee. f.	Thee. m.	Me.	1. Past.
שָׁמְרָה	שָׁמְרוּ, —הוּ	שָׁמְרָה	שָׁמְרָה	שָׁמְרָנִי	3. m.
שָׁמְרָתָה	שָׁמְרָתְהוּ, —תוּ	שָׁמְרָתָה	שָׁמְרָתָה	שָׁמְרָתִנִּי	3. f.
שָׁמְרָתָה	שָׁמְרָתְהוּ, —תוּ			שָׁמְרָתִנִּי	2. m.
שָׁמְרָתִיָּה	שָׁמְרָתִיו, —יָהּ			שָׁמְרָתִיָּה	2. f.
Id.	Id.	שָׁמְרָתִיָּה	שָׁמְרָתִיָּה		1
שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּנִי	Plur. 3.
שָׁמְרוּהָ	שָׁמְרוּהָ			שָׁמְרוּנִי	2. m. f.
שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּהָ		1
שָׁמְרָה, —הָ	שָׁמְרוּ, —הוּ	שָׁמְרָה	שָׁמְרָה	שָׁמְרִי, —נִי	} Inf.
			Prov. vii. 5 & c. לְשָׁמְרָה	Ezek. xxxiv. 27. לְשָׁבְרִי	
שָׁמְרָה	שָׁמְרוּהָ	שָׁמְרָה	שָׁמְרָה	שָׁמְרָנִי	Fut. 3. m.
שָׁמְרָה	שָׁמְרוּנִי	שָׁמְרָה	שָׁמְרָה	שָׁמְרָנִי	With 3. epenth.
שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּהָ	שָׁמְרוּנִי	} 3. pl.
	Prov. v. 22. יִלְכְּדֵנוּ			Prov. i. 28. יִקְרָאֵנִי	
שָׁמְרָה	שָׁמְרוּהָ			שָׁמְרָנִי	} Imp.
	Prov. iii. 6. דַּעְרוּ			שָׁמְעֵנִי	
שָׁמְרָה	שָׁמְרוּ	שָׁמְרָה	שָׁמְרָה	שָׁמְרָנִי	III. P.
		יִשְׁתַּחֲוֶינָהּ	Deut. xxviii. 8. וּבִרְכָּהּ	Job. xix. 2. הִדְבָּאֵנִי	
		Is. lx. 7, 11.			
שָׁמְרָה	שָׁמְרוּהָ	שָׁמְרָה	שָׁמְרָה	שָׁמְרָנִי	V. F.

(12) List of irregular Verbal forms.

א

- אבר V. F. אָבֵירָה Jer. xlv. 8.
 אבל F. וְאָבֵל V. הָאָבֵל.
 אנר F. וְאָנֵר.
 אדם IV. Part. מְאָדָּם.
 אהב F. וְאָהֵב In. אֶהְבֶּה.
 אור P. אֹרִי Im. אוֹרִי.
 אול P. אָוֵלָה Deut. xxxii. 36. F. תֹּוֹלִי Jer. ii. 36.
 און V. הָאָוִן and הָאָוִן F. אָוִן Job. xxxii. 11. part.
 מִן Prov. xvii. 4.
 אור F. הָאָוִר II. Part. נֶאֱוָר.
 אחז F. יֵאָחֵז and תֵּאָחֵז II. P. נֶאֱחָז Josh. xxii. 9.
 אחר F. אֶחָד III. אֶחָד V. וְיֹוָחֵר 2 S. xx. 5.
 אטר F. תֵּאָטֵר Ps. lxxix. 16.
 אבל F. וְאָבֵל in p. 'ב' In. cr. אָבֵל and אָבֵל II. In.
 הָאָבֵל Lev. vii. 18. xix. 7. V. F. אוֹכֵל Hos.
 xi. 4. In. הָכִיל Ezek. xxi. 33.
 אלה V. F. ap. וְיֵאָל 1 S. xiv. 24.
 אלה F. תֵּאָלֶה III. Part. מֵלֶה Job. xxxv. 11. Cf.
 xxxiii. 33.
 אמץ F. וְאָמֵץ.
 אמר F. יֵאָמֵר in p. 'מ' ap. 'מ' אָמַר א dropped Ps.
 cxxxix. 20.
 אנף F. וְאָנַף.
 אנק F. וְאָנַק.
 אסף F. וְאָסַף and 'אָ' אָסַף Mic. ii. 12. and אֶסְפָּה
 iv. 6. וְיִסַּף 2 S. vi. 1. Cf. Ps. civ. 29.
 II. In. הָאָסַף 2 S. xvii. 11.

- אָסר F. יִאָסֵר and 'יָא' In. cr. לֹאֲסֹר Ps. cv. 22.
 cxxxxix. 8.
 אָפֵר F. יִאָפֵר Lev. viii. 7.
 אָפֵה F. יִאָפֵה Im. אָפִי Ex. xvi. 23.
 אָצֵל V. F. וַיֵּאָצֵל Num. xi. 25.
 אָרַב F. יִאָרַב V. F. וַיִּרְבֵּ 1 S. xv. 5.
 אָרַג F. יִאָרְגֵי Jud. xvi. 13. יִאָרְגֵי Is. lix. 5.
 אָרַר II. Part. נִאָרְרִים III. אָרַר part. מִאָרַר
 אָשֵׁם F. יִאָשֵׁם Hos. iv. 15 &c.
 אָהֵה P. אָהֵנו F. יִאָהֵה ap. יִהְיֶה aff. יִאָהֵנו
 יִאָהֵנו Im. אָהֵנו part. fem. pl. אָהֵנו V. Im.
 הָהֵנו.

ב

- בָּאנוּ P. בָּאוּ and בָּאוּ בָּאתִי בָּאתָ בָּאתָ בָּאתָ P. בָּאוּ
 F. בָּאוּ בָּאוּ Im. בָּאוּ and בָּאוּ Im.
 V. בָּאוּ, בָּאוּ, בָּאוּ, בָּאוּ, בָּאוּ, בָּאוּ
 F. בָּאוּ Mic. i. 15. Im. בָּאוּ Ruth iii. 15. VI.
 P. 3 f. בָּאוּ 2. בָּאוּ.
 בָּשׂ P. בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ F. בָּשׂוּ Im.
 הוֹבִשְׁתָּ הוֹבִשְׁתָּ V. בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ
 and הוֹבִשְׁתָּ P. בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ, בָּשׂוּ
 בָּזָה II. anom. part. נִבְזָה 1 Sam. xv. 9.
 בָּזָה P. בָּזָה Zach. iv. 10. Cf. Is. xxxiii. 23. Ezek. xxix.
 19. בָּזָה, בָּזָה Deut. ii. 35. and בָּזָה Deut. iii.
 7. F. בָּזָה 1 Sam. xiv. 36. II. In. בָּזָה.
 בָּכָה F. ap. יִבְכֶּה, יִבְכֶּה part. f. בָּכָה.
 בָּלָל F. ap. יִבְלֶה, יִבְלֶה Gen. xi. 7.
 בָּנָה II. F. אָבָנָה.
 בָּעַר III. P. בָּעַר F. יִבְעַר.
 בָּעַת III. P. בָּעַת F. יִבְעַת.

הבוק P. aff. בִּקְקִים Nah. ii. 3. II. P. נִבְקָה In. הבוק
 בִּרְךְ III. P. בִּרְךְ and בִּרְךְ.
 ברר P. פִּרוּחִי in. cr. פִּיר aff. פָּרַם Eccles. iii. 18. II.
 Im. הִבְרִי Is. lii. 11. V. Im. הִבְרִי Jer. li. 11.
 In. הִכַּר iv. 11. VII. F. הִתְבַּרְרַר Ps. xviii. 27.
 הִתְבַּרְרַר 2 S. xxii. 27. יִתְבַּרְרוּ Dan. xii. 10.

ג

גדר F. יָגֵד, יָגֵד Ps. xciv. 21.
 גלה V. P. הִגְלָה and הָ VI. part. pl. מְגֻלִּים Jer. xl. 1.
 גלל P. גָּלָה Gen. xxix. 3, 8. Im. גָּל Ps. cxix. 22.
 II. P. גָּלָה Is. xxxiv. 4. V. F. הִגְלָה Gen.
 xxix. 10.
 געש VII. P. הִתְגַּעֵשׁ and הִתְגַּעֵשׁ.

ד

דגה F. אָדָּה Ps. xviii. 11.
 דבק VI. part. מְדַבֵּק.
 דבר III. P. דִּבֶּר and דָּ VII. מְדַבֵּר Num. vii. 89. &c.
 דדה VII. F. אֲדַדָּה.
 דוש II. In. cr. הִדּוּשׁ.
 דחה IV. P. דָּחוּ Ps. xxxvi. 13.
 דכא VII. F. יִדְכָּא.
 דלה Im.? דָּלוּ Prov. xxvi. 7.
 דלו and דָּלוּ.
 דמה VII. F. אֲדַמָּה.
 דם F. יָדַם and יָדַם אֲדָם Jer. xlviii. 2. יָדַם.
 דק V. P. דָּק 2 K. xxiii. 15. In. הִדָּק and הִדָּק
 Ex. xxx. 36. 2 Ch. xxxiv. 7.

- דָּרַךְ V. F. יִדְרֹכִי Jer. ix. 2.
 אָדַרַשׁ II. F. דָּרַשׁ.
 רָשָׁן VIII. P. תִּשְׁרָשֶׁנָּה Is. xxxiv. 6.

ה

- הָבַל F. יִהְבְּלוּ p.
 הִנֵּה F. יִהְיֶה IV. In. הִנּוּ Is. lix. 13.
 הִרְףָּ F. הִרְפָּה.
 הִדָּר F. יִהְדָּר.
 הוּהָ F. יִהוּא Eccles. xi. 3. הָיוּ Gen. xxvii. 29, and
 הָיוּ Job. xxxvii. 6.
 הָיוּ אָהִי אָהִי פָהִי פָהִי פָהִי in p. הָיוּ and הָיוּ הָיוּ
 הָיוּ הָיוּ הָיוּ im. הָיוּ הָיוּ הָיוּ and הָיוּ הָיוּ
 II. הָיוּ הָיוּ הָיוּ part. הָיוּ Mic. ii.
 4. Prov. xiii. 19.
 הָלַךְ P. הָלַכְוָה Josh. x. 24. F. יִהְלֹךְ and יִהְלֹךְ.
 הָלַל In. aff. הָלַל III. הָלַל and הָלַל part. הָלַל and
 הָלַל IV. הָלַל VII. הָלַל and הָלַל.
 הָמָה F. יִהְמָה, יִהְמָה, יִהְמָה and יִהְמָה
 and יִהְמָה in. cr. הָמָה part. הָמָה and
 חָמָה.
 הָסָה V. F. יִהָסֵם Num. xiii. 30.
 הָפַךְ II. In. יִהְפֹּךְ Est. ix. 1.
 הָרָה F. יִהְרָה part. f. הָרָה and הָרָה.
 הָרַם F. יִהְרָם aff. יִהְרָם.
 הָחַל III. P. יִהְחַל F. יִהְחַל Job. xiii. 9.

ז

- זָמַם p. זָמַם, זָמַם and זָמַם זָמַם זָמַם Ps. xxxi. 14.
 זָמַם Gen. xi. 6.

זנה IV. P. וְזָנָה Ez. xvi. 34.

זרם III. זָרַמְתִּי Ps. lxxvii. 18.

ח

חבא II. חָבְאָתָּה V. P. נִחְבְּאָתָּה נִחְבְּאָה II.

חבש F. יִחְבֹּשׁ and יִחְבֹּשׁ.

חרה F. ap. יִחַר.

חרל F. יִחְרֹל.

חוב III. P. חָבַב.

חזה F. יִחְזֶה ap. יִחְזֹו and יִחְזִיץ Im. יִחְזֶה Im. יִחְזֹוהוּ In. cr. יִחְזֹוהוּ.

חוק F. יִחְזֹק.

חטא F. יִחַטֵּא Part. f. חָטְאָה Ezek. xviii. 4. 20.

חיה F. יִחְיֶה ap. יִחְיֶה in p. יִחְיֶה im. יִחְיֶה in. cr. יִחְיֶה and יִחְיֶה in. cr. יִחְיֶה V. יִחְיֶה יִחְיֶה יִחְיֶה.

חכם F. יִחְכֵּם V. יִחְכֵּם.

חלה F. יִחָלֵא ap. יִחָל in. cr. חָלָה II. Part. f. חָלָה.

חלל II. P. חָלַל Ezek. xxv. 3. F. יִחָל in. III. חָלַל and חָלַל, in. aff. חָלַל IV. חָלַל and חָלַל V. חָלַל F. יִחָל ap. חָלַל.

חלש F. יִחָלַשׁ and יִחָלַשׁ.

חמץ F. יִחְמֹץ.

חמר F. יִחְמֹר XVII. חָמַרְתִּי Lam. ii. 11.

חנן F. יִחַן Am. v. 15. III. P. חָנַן and חָנַן VI. F. יִחַן VII. חָנַן.

חנף F. יִחַפֵּה.

חזה P. חָזָה Ps. lvii. 2. חָזָה Deut. xxxii. 37. F. חָזָה and יִחָזֵה im. חָזָה in. cr. חָזָה.

- חסר F. יִחָסֵר and יִחָסֵר.
 אָחַז F. תִּהְיֶה אָחַז and אָחַז F. תִּהְיֶה אָחַז.
 חצה F. יִחָצֵה ap. יָחַץ II. F. ap. יָחַץ.
 חקק IV. Part. מִחָקֵק VI. F. יִחָקֵק Job. xix. 23.
 חרב V. הִחָרַבְתִּי and הָרַב.
 חרר F. יִחָרְרוּ and 'ח' V P. הִחָרַרְתִּי.
 חרה F. יִחָרֶה ap. יָחַר V. F. ap. יָחַר.
 חרם V. P. הִחָרַמְתִּי and 'ח' V.
 חרר II. P. נָחַר Ps. lxi. 4, cii. 4. Jer. vi. 29.
 חשף Im. חָשַׁפְתִּי Is. xlvii. 2.
 חשה F. יִחָשֶׂה V. Im. הִחָשֶׂה.
 חשך F. יִחָשְׁךָ V. יִחָשְׁךָ F. יִחָשְׁךָ.
 חהם II. In. נִחָמוּ Est. viii. 8.
 חתח II. P. נָחַח III. חָחָה V. הִחָחָה Is. ix. 3.
 Jer. xlix. 37. aff. אֶחָחָה Jer. i. 17. יָחִיחַ Hab.
 ii. 17.

ט

- טהר III. P. טָהַר F. יִטְהַר VII. P. הִטְהַרְתִּי in p. 'טָהַר'
 הִטְהַרְתִּי F. יִטְהַר Im. הִטְהַרְתִּי.
 טמא VII. F. יִטְמָא VIII. P. הִטְמָא.

י

- יבש F. יִיבֹשׁ and יִבֹּשׁ Hos. xiii. 15. In. cr. יָבֵשׁ and
 יָבֵשׁ Gen. viii. 7. III. F. יִיבֹשׁ Nah. i. 4.
 יגה II. Part. נִיגַם Zeph. iii. 18. Lam. i. 4.
 ידה III. F. יָדֵי Joel iv. 3. V. P. הוֹדָה VII. P. הִתְהַדָּה
 Lev. v. 5.
 ידע F. יָדַע Ps. cxxxviii. 6. Im. יָדַע in. cr. יָדַע
 VI. P. הוֹדָה VII. P. הִתְהַדָּה.
 יהב only in Im. הָבָה and הָבָה.

- יחר F. חָרַח III. im. יָחַר Ps. lxxxvi. 11.
 יטב V. F. יָטַיֵב Job. xxiv. 21.
 יכח VII. P. הִתְיַחֵחַ.
 יכל in. cr. יִכָּלֵחַ.
 ילר F. הִלְדָּה and הִלְדָּן aff. יִלְדֵּיךָ Ps. ii. 7.
 in. יָלַד, and לָדָה 2 K. xix. 3, and לָח 1 Sam.
 iv. 19. V. הוֹלִיד.
 ילף Mic. i. 8. אִילָּף.
 ילל V. P. הִילִּיל F. יִלְלוּ and יִהְיִילוּ Is. lii. 5.
 ימן V. F. הִמַּיְנֵנִי im. הִמַּיְנֵנִי in. part.
 מַמַּיְנִים.
 יבר III. In. יָבַר V. F. aff. אִי־סִירָם Hos. vii. 12.
 יבה F. ap. וַיִּבֶּה Ez. xxxi. 7. תִּי־סִי Ez. xvi. 13
 יצא F. יָצָא im. יָצָא in cr. הוֹצֵא V. P. הוֹצֵא.
 יצב II. נָצַב V. הִצִּיב F. יָצַיֵב VI. P. הִצֵּב VII. P. הִתְיַצֵּב.
 יצנ V. P. הִצִּינִי F. יָצַיֵנִי VI. F. יָצַע.
 יצע V. F. יָצַע VI. F. יָצַע.
 יצק F. יָצַק and יָצַק im. יָצַק and יָצַק V. F. יָצַק
 part. מוֹצֵק.
 יצר F. ap. וַיִּצֵּר, אָצַר.
 יצח F. יָצַח V. P. הִצִּיחַ.
 יקר F. יָקַר Is. x. 16, and יָקַר Deut. xxxii. 22, in.
 cr. יָקַר.
 יקע F. יָקַע V. P. הוֹקַע.
 יקץ F. יָקַץ ap. יָקַץ and יָקַץ 1 K. iii. 15.
 יקר F. יָקַר and יָקַר V. הוֹקִיר.
 ירא F. יָרָא im. יָרָא in. cr. יָרָא, and יָרָא with pref.
 לָרָא 1 Sam. xviii. 29.
 ירר F. יָרַר im. יָרַר and יָרַר in. יָרַר and יָרַר
 V. הוֹרִיר.

ירה F. יִירָה im. יָרָה in. cr. יָרוּחַ II. F. יִירָה Ex. xix. 13. V. P. הוֹרָה F. יוֹרָה once יוֹרָא Prov. xi. 25.

ירש P. יִרְשָׁתֶם Deut. iv. 1. Cf. יָלַד im. יִרְשָׁה Deut. xxxiii. 23, and יָרַשׁ 1 K. xxi. 15, and יָרַשׁ in p. Deut. ii. 24.

ישב in. יָשַׁב and שָׁב.

ישם F. יָשַׁם.

ישן in. cr. יָשַׁן.

ישר V. F. יִשְׁרֶה Prov. iv. 25.

יתר V. F. ap. יָתַר Ruth ii. 14.

כ

כבם VIII. חָבַם Lev. xiii. 55, 56.

כרה F. יָכַה ap. חָכַה Job. xvii. 7. III. P. כָּרָה.

כהן III. P. כָּהֵן F. יָכַהן.

כז VII. חָזַק and חָזַקוּ.

כלה F. יָכַל and יָכַלִּין IV. P. כָּלוּ Ps. lxxii. 20. F. יָכַל.

כסה IV. P. כָּסָה F. יָכַסָה.

כסף II. In. נָכַסָה.

כפה II. F. אָכַף Mic. vi. 6.

כפר IX. נָכַר.

כרה IV. כָּרָה Ezek. xvi. 4.

כשל VI. part. מְכַשֵּׁלִים Jer. xviii. 23.

כחה III. כָּחַח IV. כָּחַח V. F. יָכַח Deut. i. 44.

VI. F. יָכַח.

ל

לָאָה F. הִלָּאָה Job. iv. 2. ap. הִלָּאָה Job. iv. 5. V. הִלָּאָה
3. f. הִלָּאָה Ezek. xxiv. 12.

לָהָה F. ap. הִלָּה Gen. xlvii. 13.

לָהֵט III. P. לָהֵט F. יִלָּהֵט.

לָה V. F. יִלָּהוּ Prov. iv. 21.

לָן part. לָנָה for לָנָה Zech. v. 4. Cf. Is. lix. 5.
pl. לָנִים for לָנִים Neh. xiii. 21. V. P. הִלָּין
and הִלָּין F. יִלָּין and יִלָּין.

לָץ part. לָץ.

לָח II. in. הִלָּח and נִלָּח.

לָקָה F. יָקָה im. קָה and לָקָה in. cr. קָחָה VI. יָקָה.

לָקָה P. לָקָה III. part. מִלָּקָה.

מ

מָדַר F. יִמָּדַר and יִמָּדַר III. מָדַרְתִּי מָדַרְתִּי מָדַרְתִּי.

מָחַט F. יִמָּחַט and יִמָּחַט V. מָחַטְתִּי מָחַטְתִּי מָחַטְתִּי
part. מָחַט pl. מָחַטִּים V. מָחַטְתִּי.

מָחַה V. F. ap. מָחַה II. F. יִמָּחַ.

מָלָה F. יִמָּלָה and מָלָה In. מָלָה Lev. xii. 4. part. מָלָה.

מָלַח VI. הִמָּלַח.

מָלַט II. F. אֶמָּלַט.

מָלַל III. F. יִמָּלַל.

מָסַם in. cr. מָסַם II. in. cr. הִמָּסַם part. נָמַס. 1 S. xv. 9.

מָרַר F. יִמָּרַר III. F. יִמָּרַר V. P. הִמָּרַר F. הִמָּרַר.

מָשַׁשׁ III. מָשַׁשׁ F. יִמָּשַׁשׁ.

נ

נָאִיו נִאָוֶה נֹאֵה.

מִנָּאָה part. F. נִאָּה III. נֹאֵה.

מִנָּאָץ part. VIII. In. נִאָּץ III. נֹאֵץ.

נֹאֵר III. נִאָּר.

נִבֵּא and VII. נִבֵּא and 'הִנֵּב' and II. נִבֵּא.

1 Sam. x. 6.

נִבֵּל in. cr. נִבֵּל.

נִגַּד VI. P. נִגַּד F. נִגַּד.

נִגַּע im. נִגַּע in. cr. נִגַּע and נִגַּע.

נִגַּף in. cr. נִגַּף.

נִגַּר VI. part. מִנִּגַּר.

נִשָּׂא or with *Holem* נִשָּׂא or נִשָּׂא נִשָּׂא Im. נִשָּׂא or נִשָּׂא VI. נִשָּׂא.

נִידָר VI. F. נִידָר V. P. נִידָר and F. נִידָר.

נִידָח in. cr. נִידָח VI. Part. מִנִּדָּח.

נִידָף F. נִידָף and Ps. lxviii. 3. II. In. נִידָף.

Ps. lxviii. 3.

נִידָר in. cr. נִידָר.

נִיגַג III. P. נִיגַג F. נִיגַג.

נִיחַל VII. F. נִיחַל F. נִיחַל III. P. נִיחַל.

נִינִי V. F. נִינִי Ps. cxli. 5.

נִינִי VI. נִינִי F. נִינִי P. נִינִי F. נִינִי V. P. נִינִי and נִינִי.

נִיחַ F. נִיחַ ap. נִי Is. lxiii. 3. and נִי 2 K. ix. 33. V. P. נִיחַ F. נִיחַ ap. נִי.

נִיחַ and נִיחַ F. נִיחַ.

נִיחַ V. נִיחַ F. נִיחַ V. נִיחַ II. נִיחַ ap. נִיחַ F. נִיחַ im. נִיחַ and נִיחַ.

נָטַע in. cr. נִטַּע and נָטַעַת.

נָטַר F. יָנַטַר Jer. iii. 5.

נָטַש in. cr. נִטַּשׁ.

נָכַח II. נָכַח IV. נָכַח V. הָכִיחַ F. יָכַח ap. הָכִיחַ im. הָכִיחַ
and הָכִיחַ VI הָכִיחַ F. יָכַח.

נָלַח V. in. cr. הִנָּלַח Is. xxxiii. 1.

נָסַג VI. הִסָּג.

נָסַח III. im. נָסַח.

נָסַךְ VI. הִסָּךְ.

נָסַע in. cr. נִסַּע.

נָעַר II. F. אָנַעַר.

נָפַל im. נָפְלוּ in. cr. נָפַל XIV. נָפַל Ezek. xxviii. 23.

נָצַח II. F. הִצִּיחַ Jer. iv. 7.

נָצַל II. F. אָנַצַּל VI. Part. מִנָּצֵל.

נָצַר F. יָצַר and יִנָּצַר im. יָצַר.

נָקַב F. יָקַב and יִתְקַב im. נִתְקַב Gen. xxx. 28.

נָקַם in. cr. נָקַם VI. F. יָקַם.

נָקַף F. יִתְקַף.

נָקַר In. cr. נִקָּר 1 S. xi. 2.

נָשָׂא F. יָשָׂא im. שָׂא in. cr. שָׂאָה and שָׂאָה.

נָשַׁק in. cr. נִשַּׁק.

נָתַךְ VI. הִתָּךְ.

נָתַחַם נָתַחַי נָתַחַת נָתַחַת and נָתַחַת and נָתַחַת
נָתַחַת F. יָתַח im. נָתַח in. cr. נָתַח Ps. viii. 2.

Cf. Gen. xlv. 3. נָתַח and נָתַח aff. נָתַח VI. F. יָתַח.

נָהַץ in. cr. נִהָץ VI. יָהָץ.

נָהַק VI. הִנָּהַק.

נָהַשׁ in. cr. נִהָשׁ VI. F. יָהָשׁ.

עמד V. P. הִעֲמִידָה and 'הָעָם.

עמד P. עָמַד.

ענה F. יַעֲנֶה ap. אֶעֱנֶה and אָעֱנֶה ap. אָעַן im. עָנִי
and עָנִי II. P. נִעְנִיתִי F. אֶעֱנֶה Job. xix. 7.

עשה F. יַעֲשֶׂה ap. אֶעֱשֶׂה יַעֲשֶׂה ap. אָעֵשׂ II. P. נַעֲשֶׂה
נַעֲשֶׂה part. נַעֲשֶׂה.

עשה P. עָשָׂה עָשָׂה.

עחק F. יַעֲחֹק V. P. הִעֲחִיק.

עחר F. יַעֲחֹר II. in. נִעְחֹר 1 Ch. v. 20, and הִעֲחֹר
part. נַעֲחֹר Prov. xxvii. 6. V. P. הִעֲחֹרִי.

פ

פלא II. P. נִפְלְאָה 2 S. i. 26.

פלל III. P. פָּלַל VII. הִתְפַּלֵּל.

פקד VI. הִפְקִיד part. מִפְקֵד 2 Ch. xxxiv. 12. VII. הִתְפַּקְדוּ
F. יִתְפַּקְדוּ VIII. הִתְפַּקְדוּ.

פרה part. f. פָּרְיָה and פָּרַח Gen. xlix. 22.

פרר VI. F. יָפַר.

פחה F. ap. יָפַח Job. xxxi. 27. V. F. ap. יָפַח Gen.
ix. 27.

צ

צבע VII. F. יִצְטָבַע.

צהב VI. מִצָּהָב.

צוה III. צִוִּיתָ and צִוִּיתָ im. צִוָּה ap. צִוָּ.

צוה II. נִצָּח V. הִצִּיתָ F. נִצִּיתָ and נִצִּיתָ.

צלל P. צָלַל F. הִצְלִינָה and הִצְלִינָה V. part. מִצְלֵל
Ez. xxxi. 3.

צמא P. צָמָא and צָמָה Ruth ii. 9. צָמָה Jud.
iv. 19.

- צמח II. P. נִצְמַחֲתִי XIV. aff. צִמְחָתִי Ps. lxxxviii. 17.
 צעק III. part. מִצְעֵק.
 צר P. צָר and צָרַר Prov. xxx. 4, Hos. iv. 19. צָרָו
 F. יָצַר ap. יָצַר and יָצַר Is. xi. 13. V. part.
 מִצָּרָה Jer. xlviii. 41, xlix. 22.

ק

- קד F. יָקַד, אָקַד, יִקְדּוּ.
 קט F. אָקוּט and 'ו' II. נִקְטָה Job. x. 1. נִקְטוּ Ezek.
 vi. 9.
 קים III. קִים and קִיַּם.
 קטר VI. F. יִקְטַר part. מִקְטָר.
 קלל F. יָקַל III. קָלַל F. יִקְלַל IV. קָלַל.
 קנ III. קָנָה IV. קָנָה.
 קע VI. part. מְהַקְעֵנִי Ezek. xlvi. 22.
 קץ III. קָצַץ IV. קָצַץ.
 קרח VI. part. מִקְרָח Ezek. xxix. 18.

ר

- רא F. ap. יָרָא and יָרָא V. אָרָא הָרָא and הָרָא
 F. ap. יָרָא 2 K. xi. 4.
 רבב and רָבַו Gen. xlix. 23.
 רד in. cr. יָרַד Is. xlv. 1.
 רדד F. ap. יָרַד III. F. ap. יָרַד Jud. v. 13. V. F.
 ap. יָרַד Is. xli. 2.
 רדף VI. Part. מְרַדֵּף Is. xiv. 6.
 רה F. יָרִין Ps. xxxvi. 9. III. F. aff. אֶרֶיךָ Is.
 xvi. 9.
 רוח F. יָרוּחַ IV. part. מְרִיחִים Jer. xxii. 14.
 רבד F. יָרַד V. P. יָרַד.

רמם P. רָמַמְ Job. xxiv. 24. im. הִרְמִי Num. xvii. 10.
 רָנָן F. רָנַן Prov. xxix. 6. im. רָנַי and רָנִי Is. xii. 6.
 V. F. נִרְנֵן.

רע F. ap. רָע.

רצץ III. רָצַץ and רִצֵּץ.

ש

שדר III. F. שָׁדַד.

שטה F. ap. שָׁטַט Prov. vii. 25.

ש

שאלתם : שְׁאַלְנוּ, שְׁאַלְתִּיהוּ P. with aff. שָׁאַל.

שאר II. P. נִאֲשָׁר Ezek. ix. 8.

שבה F. ap. שָׁבָה Num. xxi. 1.

שדר and שָׁדַד III. 'ו' and שָׁדַד F. שָׁדַד and שָׁדַד IV. שָׁדַד.

שע III. P. שָׁעַתִּי.

שפתה F. הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִיָּה VII. שָׁחָה
 ap. שָׁחָה.

שח F. שָׁחַ and שָׁחַ F. שָׁחַ and שָׁחַ.

שכב VI. הִשָּׁכַב and 'ה' in. cr. שָׁכַב.

שך in. cr. שָׁךְ Jer. v. 26.

של Job. xxvii. 8. F. ap. שָׁלַל Lam. i. 5. שָׁלוּ שְׁלוֹתִי שְׁלוּ

Job. xii. 6. שָׁלַל.

שלך VI. הִשָּׁלַךְ and 'ה'.

שם V. F. שָׁם and שָׁם P. שָׁמַם F. שָׁם and שָׁם V. F. שָׁם and שָׁם
 part. מְשָׁמִים Ezek. iii. 15. VI. in. שָׁמָּה Lev. xxvi. 34. הִשָּׁמַם Job. xxi. 5.

שנן III. שָׁנַנְתִּי and שָׁנַנְתִּי P. שָׁנַן.

שקה V. F. ap. שָׁקַח.

שחה F. ap. שָׁחַ.

שחה II. נִשְׁחָה Jerem. li. 30. in. p. נִשְׁחָה Is. xli. 17.

נִשְׁחָה Is. xix. 5.

ח

חמך part. חֹמֵךְ and חֹמֵךְ Ps. xvi. 5.

חמם F. יָחַם and יָחַמוּ and יָחַמוּ in. p. יָחַמוּ.

V. P. הִחַמוּ F. יָחַם VII. F. הִחַמָּם Ps. xviii. 26.

חעב III. P. הִעָב F. יָחַעב and יָחַעב.

חעה F. ap. הִחַע Prov. vii. 25. V. F. ap. יָחַע 2 Ch. xxxiii. 9.

CHAPTER XII.

THE PARTICLES.

1. The Hebrew Particles are separable or inseparable. The inseparable Particles are used as prefixes, and are comprised in the words משה וכלב.

2. The particles ל, כ, ב, are prefixed with Shēwa, which before another Shēwa becomes short *Hirik*, and before a compound Shēwa the vowel of the compound, as לְאֶהָלִים, לְנִבְיָאִים. Sometimes a contraction takes place, as לְאֶהָרִים, לְאֶרְצִי, instead of Pathah and Hatef Pāthah, Segol and Hatef Segol. So in the case of infinitives beginning with ה servile, as לְשָׁמֵעַ for לְהִשְׁמִיעַ, Ps. xxvi. 7 &c. Before a tone syllable, i. e. a monosyllable or a dissyllable accented on the penult. the vowel is often *Kamez*, as לְלֶרֶת לְחַה, לְלֶרֶת לְחַה, &c. Cf. Gen. i. 6, viii. 22, Deut. xvii. 8, Lam. i. 1, Prov. iv. 1, but not before a noun in constr., as Is. xxxiv. 10. Before Yod with Shēwa the vowel is long *Hirik*, as לְיִהוּדָה.

3. When ל, כ, ב, precede the definite article they displace the ה and take its vowel, as הָאָרֶץ the earth, בְּאָרֶץ in the earth, &c. following the conditions expressed iii. 9, 10, 11, 12. Sometimes, but rarely, the elision of the article does not take place.

Deut. vi. 24; Ps. xxxvi. 6 &c. If these particles precede a *Shēwa*, *Dagesh* is not inserted in a following aspirate, because that *Shēwa* is not supposed to be silent, as לְגִבּוֹל, גִּבּוֹל. Before an infinitive construct however they commonly, but not always, cause the insertion of *Dagesh*, under such circumstances. (iii. 4. 3.) Before an infinitive with an affix they take *Shēwa*, Deut. vi. 7; Lev. xxiii. 39, but in the case of the 2. pers. sing. m. and 2. pers. pl. m. f. there is an alternative form used when the sense is strictly objective, as תִּשְׁמְרֶנָּה *to keep thee*, Prov. vii. 5 &c.

4. The significations of ׀ are as follows: *In, into, among, on, unto, against, by, with, for, in the place of, as*. With an infinitive *at the time of, when, &c.* see the Lexicons. The preposition ׀ is also used to express the superlative degree, see e. g. Cant. i. 8. *oh fair one among women, i. e. thou fairest among women*.

a. Sometimes it merely denotes the object as Prov. ix. 5.

5. The significations of ׀ are: *as, like, according to, about*; when repeated, *as — so*; with an infinitive, *as soon as*. ׀ is not used before a tense, but בְּאַשְׁרֵי. It often takes *Kamez* (2) as בְּאַלֶּה, בְּאַחֵה.

6. The significations of ׀ are: *To, for, in order to, for the purpose of, on account of, by, towards, until, at, with respect to, as to, according to, in the place of, as*. Frequently used with an infinitive constr. הָיָה followed by ׀, prefixed to a substantive, often means *became*, Gen. xviii. 18, and before a pronoun or a proper name denotes *possession*, as הָיָה לִי, *there was to me, I had*. So ׀ also means

belonging to, בֶּן לִישִׁי, *a son belonging to Jesse*, 1 Sam. xvi. 18. לְבֹאֵז, *belonging to Boaz*, Ruth ii. 3.

a. ל sometimes merely denotes the object as 2 Sam. iii. 30. *they slew Abner*, Ps. cxxxv. 11, and cxxxvi. 19, 20. Analogous with this usage is that of אֶל as if for אֶת, Ps. ii. 7, Jer. x. 2, xxv. 9.

7. The particle ו is prefixed commonly with Shēwa, which before a labial or another Shēwa becomes Shurek as also before an anomalous compound Shēwa, as Gen. ii. 12. Deut. v. 24.

a. ו is also prefixed with Kamez (sometimes even before a labial, as Ezek. xxviii. 8) when it joins together two words closely connected in sense the latter of which is a monosyllable or a dissyllable with the accent on the penult. Gen. i. 2, vii. 13, viii. 22.

b. ו before compound Shēwa takes the vowel of the compound as וְאָנֹכִי, וְאֵתָנִי, but with א sometimes a contraction takes place, as וְאֶלְדִּי, וְאֶרְנִי. Before ה or ח with compound Shēwa followed by ו, the Shēwa of ו is changed to short *Hirik* or *Segol* and the compound Shēwa becomes simple, as וְחַיִּי Gen. xlii. 18. וְהָיָה Gen. xii. 2. Before י coalition takes place as וְיָרִי.

c. Before the future tense ו prefixed with Pathaḥ followed by Dagesh marks it as a past, or the ordinary historic tense of narration. This Dagesh is omitted if the verb begins with י, as וַיִּדְבֹּר. If the first letter is a guttural the Pathaḥ becomes Kamez, וַיִּזְכֹּר Ezek. xxi. 5.

8. The significations of ו are manifold. It is by far the most common conjunction and answers to many others used in English, e. g. *and, also, even,*

moreover, but, yet, nevertheless, then, therefore, in that case, that, so, so that &c. Seeing that, Gen. xxvi. 27, that is to say, 1 Sam. xvii. 40, xxviii. 3.

9. The prefix ה is used as the definite article and also as the particle of interrogation. For the method of prefixing it as the article see iii. 14: as the particle of interrogation iii. 13.

10. The article is used not only before nouns but also before adjectives and participles, anomalously also before verbs as Josh. x. 24. Ezra viii. 25, x. 14, 17, 2 Ch. i. 4, xxix. 36. Cf. perhaps Jer. v. 13, and even before a preposition with an affix, as 1 Sam. ix. 24. In these cases it may be regarded as standing for the relative.

a. A legitimate use of the article is that which it has when prefixed to a participle governing a noun or pronoun, as Job. xl. 19, Deut. viii. 16, Ps. xviii. 33 &c.

b. The article is often used to express the Vocative as in Lam. ii. 13, Jer. ii. 31, Ps. ix. 7, cxiv. 5, Zech. iii. 8.

c. Compound proper names may be resolved into two words of which the second takes the article, as הַבֶּן־הַיְמָנִי *the Benjamite*, Judges iii. 15 &c.

11. The article is often prefixed to the pronouns הוּא, הֵיאָה, הֵי, הֵן &c. which are then put after the nouns to which they refer, as הָאִישׁ הַזֶּה *this man*, הָאִשָּׁה הַהִיא *that woman*.

12. Nouns with pronominal affixes do not take the article because they are considered to be definite. There are however a few exceptions which

are highly anomalous. Josh. vii. 21, viii. 33, Lev. xxvii. 23, 2 K. xv. 16, Mic. ii. 12. Cf. Prov. xvi. 4, and Job. xl. 19, where the affix is objective. If an adjective or participle qualifies a noun with an affix the adjective or participle must have the definite article prefixed.

13. Any sentence is made interrogative by prefixing **ה** to the first word of it. In some cases however this particle is understood 1 Sam. xxi. 16, Job. xxxix. 2, xl. 25, especially with **ל** as 1 Sam. xiv. 30. So also Prov. vi. 30, may be much better rendered "Do not men despise a thief though he steal &c.?" So also Ezek. xxxii. 27. **ה** is sometimes followed by **א**. Cf. Jer. viii. 22 and Ps. xxx. 10.

14. The prefix **מ** stands for **מן**. It is therefore commonly prefixed with short *Hirik* followed by *Dagesh*, but if the next letter does not admit *Dagesh* the *Hirik* becomes *Zerey*, as **מַעַל** for **עַל מן** iii. 9. So **מֵעַם**, **מֵאֵת**, **מֵהָעִיר** and even **מֵהָרָחֵק**: but before **ה** the *Hirik* remains, as **מֵהָרִץ**. The meanings of **מן** are *from, out of, by reason of, by, more than, without* &c. It is used after adjectives to express the comparative degree, as Gen. iii. 1, "more subtle than any beast of the field" **מִכָּל**: So also before infinitives, as Gen. iv. 13. "Is my iniquity too great to be forgiven?" **מִנְּשִׂיא**. It is sometimes *privative*, as Job. xi. 15. "Thou shalt lift up they face without spot" **מִצִּמָּה**. Cf. Ps. lxxxiii. 5, Gen. xxvii. 1, Deut. xxxiii. 11. Sometimes *partitive*, as Gen. iii. 6, Job. xxvii. 6, and sometimes *causative* or *instrumental* as Deut. vii. 8. Job. vii. 14, Gen. xlix. 12.

15. The prefix **ש** is shortened from **שֶׁ** (see the following List). It is commonly prefixed with Segol

followed by *Dagesh*, if the letter takes *Dagesh*, Cant. i. 6, Eccles. i. 9, 10, 14 &c. 1 Ch. xxvii. 27, Ps. cxxiv. 6, otherwise with *Segol* alone Judg. vii. 12, Lam. iv. 9, Eccles. ii. 11, but in Eccles. iii. 18 it is prefixed with *Shēwa*. In Gen. vi. 3, Judg. v. 7, bis. and Job. xix. 29, it is prefixed with *Pathah* followed by *Dagesh*. In Judg. vi. 17 it is prefixed with *Kamez*.

This prefix can itself take a prefix as Jon. i. 7, 12 &c. בְּאֲשֶׁר לִי for בְּאֲשֶׁר לִי where it stands before a preposition and its affix. In Eccles. viii. 17 we find it before בְּאֲשֶׁר in the form בְּאֲשֶׁר לִי which stands for בְּאֲשֶׁר לִי. See Preston *in loco*.

This abbreviation of the relative is most common in Cant. and Eccles. where it is very frequent.

16. The following are separable Particles used as adverbs conjunctions or prepositions and not susceptible of pronominal affixes

או Or.

אולי *Peradventure, perchance, if by chance*, Num. xxii. 33. See Mason and Bernard's Grammar, i. 539.

אז or אזי (Ps. cxxiv.) *Then*. Sometimes gives the force of a past to a future in prose, Ex. xv. 1, Josh. x. 12, not always in poetry, Ps. ii. 5, Is. xxxv. 6. Cf. Ps. lxix. 5.

אחרי *After*.

איך *How?*

אך *Only, except*.

אכן *Surely, truly*.

איפה and איפוא *Where? How?*

אל *Not.*

אלה and אל *These.* The latter only with def. art. Lev. xviii. 27.

אלה, is found with a singular 1 Ch. xi. 11.

אלו *Otherwise, unless.*

אם *If, whether; whether — or; when?* Is. iv. 4. Am. vii. 2 &c.

אם כי *unless, except.*

אם is used in oaths as a negative Ps. xcv. 11, Ezek. xx. 3 &c. &c.

אם-לא is used in oaths as an affirmative Ezek. xx. 33 &c. &c. but לא-אם is negative in Ex. xxii. 10, it must be rendered separately, *surely not*, Job. xxii. 20, interrogatively Job. xxxi. 31. It is simply *if not*, Jer. xvii. 27, Judg. iv. 8. In Jer. xxxiii. 25, it is used as an oath, but is equivalent to *if not*. In Jer. li. 14,

אם-כי = לא-אם as an oath in affirmation.

אנה *Whither.*

אף *Also, moreover, yea, indeed.*

אם and אם-נא *Now then, in that case.*

אשר *Who, which; he who, she who, that which, what; as a conjunction, that* Est. iii. 4, thus it = כי 1 K. xv. 5, Ex. xi. 7. So ש Cant. i. 7. אחר א' *after that*, בעבור א' *because*, ענ א' *until*; באשר *In which, where, because; As, as if, as soon as, when.* אשר sometimes means *because*, Deut. iii. 24, Ezek. xxix. 20, xxxix. 29, Gen. xxxi. 49, xxxiv. 27; sometimes *in order that*, Deut. iv. 10. It is equivalent to *if*, Lev. iv. 22, and to *when*, Ps. cxxxix. 15.

As the relative pronoun it has no distinction of number, gender, or case, and thus, not admitting of inflexion, requires the repetition of the personal pronoun after it, e. g. *in whom*, אֲשֶׁר בּוֹ, אֲשֶׁר בָּם, אֲשֶׁר לָהֶם, &c.

כֹּל *Not*.

כִּמּוֹ used for כִּי poetically.

גַּם *Also, even*; גַּם — גַּם, *Both — and*; כִּי גַם *Although*.

הֵלֵךְ Gen. xxiv. 65; הֵלֵךְ Judg. vi. 20, 2 K. iv. 25.
Once הֵלֵךְ Ezek. xxxvi. 35. *This*.

הֵן *Beho'd*.

וְהֵן m. וְהֵן f. *This. Such as this*, Cant. v. 16.
Is found with a plural Job. xix. 19, often stands for אֲשֶׁר or must have אֲשֶׁר understood after it, e. g. Prov. xxiii. 22, Ps. lxxiv. 2.

וְהֵן Ps. cxxxii. 12. וְהֵן Ps. lxxviii. 29, cxlii. 4, cxliii. 8. *This; who, which*.

טָרַם *Not yet, before*. בְּטָרַם *Before*. לְפָנַי is construed with an Infinitive mood, טָרַם with a tense, generally the future rather than the past, 1 Sam. iii. 3, 7.

כֹּה *Thus; here, hither*. עַד-כֹּה *Thus far*.

כִּי *For, because, when, if; that* before a statement. Sometimes stands for אֲשֶׁר, e. g. in Gen. iv. 25 (according to Bril) *whom Cain slew*: So Ps. v. 11, *who have rebelled against thee*. It also asks a question, as Gen. iii. 1, Job. xxxvii. 20.

כֹּכָה *Thus*.

כֵּן *Thus, so*; אַחֲרַי כֵּן *Afterwards*; לָכֵן (1) *Therefore* (2) *Seeing that, since*,

because, Gen. xxxiii. 10; (1) is sometimes put for (2) Gen. xviii. 5, Ps. xlii. 7, xlv. 3. עַד-כֵּן *Thus far*.

לָכֵן *Therefore*.

לֹא *No, not*. לֹא and לֹא are never used with an imperative, only with a future or a future apocopated; לֹא *apocopates*, but לֹא *does not*, except very rarely, e. g. Job. xxiii. 9, 11.

לִי *If, O that*, with a future or a past.

לֹא־לִי and לִי־לֹא *If not, unless*.

לָמוּ poetically for לִי.

מָדוּעַ *Why? why*.

מָה מָה and מָה *What? what, somewhat, anything*.

כַּמָּה *according to what, how much, how many* &c. Gen. xlvii. 8, לָמָּה, לָמָּה and עַל-מָה *Why?*

מָה is used before הָ, הַ, or וְ and sometimes before nongutturals also, as Is. i. 5, Jer. xvi. 10, 1 Sam. i. 8, Ex. xxii. 26.

מָה is used before אַ and רַ, and at the end of a sentence, e. g. Prov. ix. 13.

מָה is used before הַ and וְ having another vowel than *Kamez*, and always before הוּא and הִיא. מָה followed by *Makkaf* frequently takes euphonic *Dagesh* in the next letter.

מִי *Who?* sometimes probably not interrogative, as Ex. xxiv. 14, Joel ii. 14. "He who is wise will return and repent &c." Eccles. iii. 21, according to Mendelssohn. Cf. Ex. xxxii. 33, Judg. vii. 3, Jonah iii. 9. "He who is wise will return, and God will repent."

- מָתַי *When? when.* אַחֲרֵי מ' *after how long?* לְמָתַי
and עַד־מָתַי *How long?*
נָא *I pray thee, pray, now.*
עִמָּדִי *With me.*
פֹּה, פֹּ, פָּה, פָּ, *Here, hither.*
פֶּן *Lest.* Equivalent to *take care lest, beware*
lest, or the like, in Gen. iii. 22, and Is.
xxxvi. 18. Cf. 1 Sam. xiii. 19, Jer. li. 46,
Ps. xxxviii. 17.
פְּתָאִם *Suddenly.*
שָׁם *There, thither.* שָׁמָּה *Thither, there.* מִשָּׁם *Thence.*
אֵשֶׁר-שָׁם *Where.* מֵאֵשֶׁר-שָׁם *Whence.*

17. The following particles receive pronominal affixes.

- אַחֲרֵי *After.*
אֲשֶׁרִי *Oh how happy!*
אֵי and אֵיָה *Where? where.*
אֵין cr. אֵין *None, not; is not, was not.* The cr. form
is used when it stands before the noun,
the abs. when the noun stands first; but
אֵין follows the noun Gen. xlvii. 13, 1 Sam.
xvii. 50, Prov. xxx. 27; it is used with יֵשׁ
Ps. cxxxv. 17, and becomes אֵי 1 Sam. iv.
21, Prov. xxxi. 4.
אֶל-אֵל *To, unto.* See עַל.
אֲפָס *Without, nothing more, none besides.* אֲפָסִי *none*
besides me.
אֶצֶל *Near, close to, by the side of.*
אֶת-אֵת mark of the objective case. As a pre-
position, *In reference to, as to, with.*
בְּגַלַּל *Because of.*
בֵּין *Among, between.* Repeated before each noun
or affix, if definite; if indefinite לְ some-

times stands before the second noun. Gen. i. 6, Deut. xvii. 8.

בְּלֹאֲנִי Except, unless, besides; not, without. ב' אֵם except, unless. p. בְּלֹאֲנִי, בְּלֹאֲנִי.

בְּלֹאֲנִי Not as far as; except, without. p. בְּלֹאֲנִי, בְּלֹאֲנִי. בְּעִבּוֹר Because of, in return for, in order that, because, while.

בְּעִבּוֹר On account of, in behalf of, for, in exchange for, instead of, through, over, up, upon, about, around. לְ מְבַעַר Through.

הִנֵּה Behold; if, whether.

הִנֵּה Behold! here is, here was, there is, there was. וְלֹא (and וְלֹאֲנִי Deut. i. 36, iv. 12 &c.) Besides, except. וְלֹאֲנִי, וְלֹאֲנִי.

יֵשׁ There is, there was.

כָּל כָּל All, every one, any, the whole of.

כִּי used for כִּי.

לְאִטִּי Slowly. לְאִטִּי at my slow pace, at my ease. Gen. xxxiii. 14.

לְבַד Alone, by self.

לְמַעַן For the purpose that; in order that, because, because of.

לְעֵמָּח Near, at, over against, accordingly. לְעֵמָּח. לְפָנַי Before.

לְקָרָאָה To meet, opposite to.

מִלְּפָנַי Near, over against, opposite. מִלְּפָנַי Num. xxii. 5.

נֶגֶד Before, in the presence of, in front of, opposite to, in comparison with, in the mind of.

נֶגֶד Before, opposite, over against, in sight of, straight forwards. נֶגֶדוֹ Ezek. xlvi. 9.

עַד As far as, unto, until, before, during, still; has the force of while, Judg. iii. 26, Jon. iii. 2, perhaps for עַד 2 K. iii. 25. עַד וְעַד

for *וְהָיָה* *עַל* are once met with Eccles. iv. 2, 3.

עוֹד Again, besides, still, any longer; has the force of a good deal, Gen. xlv. 29.

עַל Upon, on, over, above, near, besides, concerning, in reference to, towards, against, on account of, in behalf of: sometimes means as well as, together with, along with. Gen. xxxii. 11, Hos. x. 14, Ex. xxxv. 22, Job. xxxviii. 32.

אֵל and *עַל* are sometimes interchanged. Cf. Jer. xi. 10 and 23, Jer. xviii. 11, xix. 15, xxvii. 19. Even *ל* corresponds to *עַל* Jer. xlv. 2. *עַל* is put for *אֵל* 2 Sam. xv. 4, 2 K. xxv. 20, Is. xvii. 7. They are interchanged 1 Sam. xiv. 33, 34. Cf. 1 Sam. iv. 21. "Because the ark of God was taken and because of her father-in-law (*אֵל*)" 2 Sam. xxi. 1.

עִם With, in company with, among.

תַּחַת Under, instead of, in the place of, in return for, on account of, *תַּחַתָּי* In his own place, *מִתַּחַת* From under, under. *לְ* *מִתַּחַת* Id. *אֲשֶׁר* *תַּחַת* *בִּי* Because of, instead of.

a. The Particles *אֵל*, *אֲחֵרִי*, *לִפְנֵי*, *בְּלִעְרִי*, *מִפְנֵי* take the plural affixes, and the others the singular, as will be seen of the following Tables.

Particles with

Them. f.	Them. m.	You. m.	Us.	Her.
אַתְּרִיָּהּ	אַתְּרִיָּהֶם	אַתְּרִיכֶם	אַתְּרֵנוּ	אַתְּרִיהָ
	אִים			אִינָהּ
	אִינָם ¹			אִלֶּיהָ
אֵלֶיָּהּ, לָהּ	אֵלֶיהֶם, לָהּ ³	אֵלֵיכֶם, לָבֹ	אֵלֵנוּ	אֵלֶיהָ
	אֵצֶלָם			אֵצֶלָהּ
אַתְּהוּ, אַתְּןָ, אַתְּנָה ⁷	אַתְּהֶם, אַתְּהִם ⁶	אַתְּכֶם ⁵	אַתְּנוּ	אַתְּהָ
	אַתְּם	אַתְּכֶם	אַתְּנוּ	אַתְּהָ
בָּהֶן, בָּהֵן	בָּם, בָּהֶם, בָּהֶמָּה	בָּכֶם	בָּנוּ	בָּהּ
		בְּגִלְכֶם		
	בֵּינֵיהֶם, בֵּינָתָם	בֵּינֵיכֶם	בֵּינֵנוּ, בֵּינֵהֶנּוּ	
	בְּעֶרְם	בְּעֶרְכֶם	בְּעֶרְנִי	בְּעֶרְהָ
	הֵנָּם	הֵנָּכֶם	הֵנָּנוּ, הֵנָּהֶנּוּ	
		יָשָׁבָם, יָשָׁ		
	בָּהֶם, בָּהֵם	בָּכֶם		

1. Poetically אִינָמוּ, אִינָמוּ. 2. or אֵלֶּ. Poet. אֵלֵּי. commonly appropriated to the sign of the objective case, in the later books, the preposition takes the form of the xxiv. 24, Is. lix. 21, Jer. x. 5, 2 K. i. 15. both forms occur 8. Once הֵנָּה Gen. xix. 2. 9. Or יָשָׁ.

Pronominal Affixes.

Him.	Thee. f.	Thee. m.	Me.	
אֶחָדְךָ	אֶחָדְךָ	אֶחָדְךָ	p. אֶחָדְךָ, 'רִי	אֶחָדְךָ
אִי		אִיְכָה		אִיְכָה
אִינִי	אִינִי	אִינִי	אִינִי	אִי
אִלָּיו	אִלָּיְךָ	אִלָּיְךָ	p. אִלָּי, 'לִי	אִלָּי
אִצְלוֹ			אִצְלוֹ	אִצְלוֹ
אִתּוֹ	אִתְּךָ	p. אִתְּךָ, אִתְּכֶם, אִתְּךָ	אִתּוֹ	אִתְּךָ
אִתּוֹ	אִתְּךָ	אִתְּךָ	אִתּוֹ	אִתְּךָ
בּוֹ	בְּךָ	בְּךָ, בְּכֶם	בּוֹ	בְּךָ
	בְּגִלְלֶךָ	p. בְּגִלְלֶךָ		בְּגִלְלֶךָ
בֵּינוֹ, בֵּינוֹ	בֵּינֶךָ	בֵּינֶךָ, 'נִי, p. 'נִי	בֵּינוֹ	בֵּינוֹ
		p. בְּבִירְךָ	p. בְּזַעְרִי, 'רִי	בְּזַעְרִי
		בְּזַעְרֶךָ, p. בְּזַעְרֶךָ	בְּזַעְרֶךָ	בְּזַעְרֶךָ
בְּעָרָיו	בְּעָרֶיךָ	בְּעָרֶיךָ, p. בְּעָרֶיךָ	בְּעָרֶיךָ, 'רִי	בְּעָרֶיךָ
הֵנָּה, הֵנָּה	הֵנָּה	הֵנָּה, הֵנָּה, הֵנָּה	הֵנָּה, הֵנָּה, הֵנָּה	הֵנָּה ⁸
יָשְׁנוּ		יָשְׁנוּ		יָשְׁנוּ ⁹
				ךָ

3. Poet. אִלָּיְכוֹ. 4. or אִתְּךָ. The first of these forms is the second to the preposition; but in some places, especially first, Josh. xiv. 12, 2 K. iii. 12, viii. 8, Lev. xv. 18. 24, 2 Sam. 2 K. vi. 16. 5. Once אִתְּכֶם. 6. Once אִתְּהֶם. 7. Once אִתְּהֶן.

Particles with Pro

Them. f.	Them. m.	you. m.	us.	Her.
בְּלֵנָה ³	בְּלֵם ²	בְּלֵכֶם	בְּלֵנוּ	בְּלֵה
	בְּמוֹהֶם	בְּמוֹכֶם		בְּמוֹהָ
לָהֶן	לָהֶם ⁴	לָכֶם	לָנוּ	לָהָ
לְבִדְהֶן, לְבִדְנָה	לְבִדֶּם	לְבִדְכֶם		לְבִדְהָ
		לְמַעַנְכֶם		
	לְפָנֵיהֶם	לְפָנֵיכֶם		לְפָנֶיהָ
	לְקִרְאָתָם	לְקִרְאָתְכֶם	לְקִרְאָתֵנוּ	לְקִרְאָתָהּ
Ezek. xvi. 47, 52. מֵהֶן	מֵהֶם ⁸	מֵכֶם		מֵמֶנָּה
	נִגְדָם	נִגְדְכֶם		נִגְדְהָ
		עֲדֵיכֶם		עֲדֶיהָ
	עֲדָם			עֲדֶנָּה
עֲלֵיהֶן, 'לָה'	עֲלֵיהֶם, 'לָה' ¹²	עֲלֵיכֶם, 'לָכ' ¹¹	עֲלֵינוּ	עֲלֶיהָ
	עִמָּם, עִמָּהֶם	עִמָּכֶם	עִמָּנִי	עִמָּהּ
	תִּתְּתֶם, תִּתְּתֵיהֶם		תִּתְּתֵנוּ	תִּתְּתֶיהָ ¹³

1. Or בְּלֵ- 2. Once בְּלֵהֶם 2 Sam. xxiii. 6.
 6. Twice, Ps. xviii. 23, Job. xxi. 16. 7. Once מֵנָהוּ Ps.
 9. Poet. עֲדִי. 10. Poet. עֲלִי. 11. You. f. עֲלִיכֶן. The other
 12. Poet. עֲלִימוֹ. 13. Once תִּתְּתֶנָּה Gen. ii. 21.

nominal Affixes cont.

Him.	Thee. f.	Thee. m.	Me.	
כלו, בלה	כלה			כל ¹
במורה		במורה, במכה	במוני	במו
לו	לה	P. לה, לכה, לך	לי	ל
לבו		P. לה, 'ד	לבי	לבר
		למענה	למעני	למען
לפניו		לפניה	לפני	לפני
לקראתו		P. לקראתה, 'ת	לקראתי	לקראת
מפניו ⁷	מפנה	מפנה, מפנה	מפני, מפני, מפני ⁶	מן ⁸
נגדו		P. נגדה, 'ד	נגדי	נגד
ערו		עריה	עדי	עד ⁹
עורנו	עודה	עודה	עורני	עוד
עליו	P. עלה, 'ל	עליה	P. עלי, 'לי	על ¹⁰
עמו		P. עמה, 'מה	עמי, עמרי	עם
תחתיו		תחתיה	תחתני, תחתני	תחת

3. Once בלהנה. 4. Poet. למו. 5. Poet. מפני, מפני Is. xxx. 11. lxviii. 24; מפנה Job. iv. 12. 8. Once מפנה Job. xi. 20. forms in 2 f. pl., if met with, would be analogous to this.

18. The letters ך ם ן ף ץ are occasionally added on to the end of words and so are called *Paragogic* letters.

ם In such cases is mostly pleonastic as Ezek. xli. 15, Josh. x. 24, Is. xxviii. 12, Jer. x. 5, Eccles. xi. 3.

ך Is either (1) what is called the ך of *motion*, when it is added on to nouns to express motion to a place, as צפון *north*, צפונה *northwards*; נגב *south*, נגבה *southwards*; בֵּיתָהּ יוֹסֵף *to the house of Joseph*, Gen. xliii. 24. In 1 Sam. xxi. 2, we find it added with Segol נָבָה *to Nob*; or (2) the ך *paragogic*, expressing emphasis and the like, as אֶסְפָּרָה Ps. ii. 7, for אֶסַּפְרָה, שְׁמָרָה Ps. xxv. 20. for שְׁמֹר. Ezek. xxiii. 48, 49. In Ps. xx. 4 and Zech. v. 4 we find it added with Segol and in Amos i. 11 we have the unusual from שְׁמָרָה.

ן Paragogic occurs in the phrases בְּנוֹ בְּעֹר *son of Beor*, Num. xxiv. 3, 15 for בְּנוֹ בְּעֹרָא Gen. i. 24, Is. lvi. 9, Ps. lxxix. 2 &c. for לְמַעֲנֵינוּ-מִים, חַיָּה א' Ps. cxiv. 8 for לְמַעַן &c.

י Paragogic is chiefly found in poetry, as אָכְרִי “*binding the foal of his ass*” Gen. xlix. 11 bis. Cf. Lam. i. 1, Deut. xxxiii. 16, Ps. ciii. 3. 6, cx. 4, cxiii. 5. 6. 7, cxiv. 8, cxvi. 12. In prose cf. Gen. xxxi. 39. In some cases י paragogic changes a previous ך into ך as Lam. i. 1, Cant. i. 9, and in some cases the י seems to be dropped from a form so changed, as פֹּרָח Gen. xlix. 22. יָרָח Ex. xv. 2, Is. xii. 2, Ps. cxviii. 14; or these forms may be variations of the feminine. Cf. Ps. cxviii. 23, 2 Sam. i. 26, Deut. xxx. 11, Is. vii. 14. Paragogic י often takes the accent as Gen. xlix. 11.

-] Paragogic marks intensity, emphasis and the like, as וְהָיָה for וְהָיָה Is. xlv. 10. Cf. Ruth ii. 8. 1 Sam. ii. 22, Ps. xxxvi. 9 &c. Some consider this] to be latent in the affixes וְ , וּ and the like, when they term it the *Nun Epenthetic*. *Nun Paragogic* makes the accent ultimate; *Nun Epenthetic*, penultimate.
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CHAPTER XIII.

THE CONSTRUCTION OF SENTENCES.

1. If the adjective qualifies the noun it is put last, as *בֶּן חָכָם* *a wise son*, Prov. x. i. In like manner the demonstrative pronouns and the ordinal numbers are preceded by the noun to which they refer, as *יוֹם שֵׁנִי* *a second day*, *הַדְּבָרִים הָאֵלֶּה* *these words* &c.

2. But if the adjective is used as a predicate it commonly stands first, as *טוֹב דְּבַר יְהוָה* *good is the word of the Lord*, 2 K. xx. 19; though its position is really determined by the requirements of the emphasis, the more emphatic word standing first, as *תְּמִימָה יְהוָה תּוֹרַת יְהוָה* *the Law of the Lord is perfect*, Ps. xix. 8 &c.

3. When two nouns stand together as subject and predicate, the predicate may stand first and the substantive take the article, as *לֵץ הֵינִי* Prov. xx. 1, but to this there are many exceptions, see e. g. the remainder of the verse. The predicate does not generally take the article unless for special emphasis, as *אַתָּה הָאִישׁ* *Thou art the man*, cf. Jer. xix. 13, and this marks the difference between an adjective so used and one which qualifies the noun, as *הָעִיר גְּדוֹלָה* *the city is great*, but *הָעִיר הַגְּדוֹלָה* *the great city*, so *עֶץ הַמָּוֶה* Ezek. xli. 22

In such a sentence, as וְהָיָה הַיָּם מַיִם, 1 Sam. xvii. 4, it is plain that the predicate must take the article.

4. Emphasis is often expressed by repetition, as *the vale of Siddim was pits, pits*; i. e. *full of pits*, Gen. xiv. 10 &c. and superlative greatness by the use of one of the divine names, as Jonah iii. 3, *an exceeding great city*, lit. *a city great to God*, 1 Sam. xiv. 15, xxvi. 12, Ps. xxxvi. 7, lxxx. 11, Cant. viii. 6, Gen. xxx. 8. Cf. *ἀστεῖος τῷ Θεῷ*, Acts vii. 20.

5. The verb commonly precedes its subject and of course must do so if constructed with Waw conversive (xiii. 61). If however the subject is emphatic it will precede the verb, see Gen. xxxvii. 4, Job. xxviii. 14. Hence also the position of the nominative in Gen. i. 2. *And as for the earth—it was waste and desolate* &c.

6. The verb commonly precedes its object, as in Gen. i. 1; unless for the sake of emphasis, as in Gen. xl. 22.

7. In like manner for the sake of emphasis the principal noun is sometimes isolated and brought forward, as *Your land—strangers devour it in your presence*, Is. i. 7. *As for the wise man, his eyes are in his head*, Eccles. ii. 14. If the chief stress lies on an affix, the corresponding absolute pronoun is added likewise, as *thy blood, even thine*, וְעַתָּה 1 K. xxi. 19, *but me hath he not called*, וְלִי אֵין 1 K. i. 26. Cf. Gen. iv. 26. *And to Seth, to him also was there born a son* וְהָיָה לוֹ, and Num. xiv. 32, 2 Sam. xvii. 5, Ps. ix. 7, Jer. xxv. 14, xxvii. 7, Prov. xi. 25, xxii. 19, xxiii. 15, 1 Sam. xix. 23, 2 Sam. xix. 1, Zech. vii. 5, Dan. viii. 1, 15, Gen. xxiv. 27, xxvii. 34.

8. The subject and the object thus being often brought into juxta-position, the particle **וְ** is used to distinguish the object and has then no prepositional force, Gen. xl. 23, but the object sometimes stands without **וְ** when no ambiguity can arise, or takes a preposition **בְּ** or **לְ** instead of it, as Prov. ix. 5, 2 Sam. iii. 30.

9. **וְ** in this case may be used before proper names, or nouns with the article, or nouns with an affix, or nouns in construction; but **וְ** is anomalously found in a few places before nouns not made definite by the article, or by an affix, or by being in the construct state, as 1 Sam. xxiv. 6, Lev. xx. 14, 2 Sam. iv. 11, xviii. 18, Ex. xxi. 28, Prov. xiii. 21. **וְ** is occasionally found before **כֵּן**, **וְכֵן**, &c. without the article. **וְ** as a preposition may of course stand without the article, as Ezek. xxxii. 27.

10. Sometimes the subject is thrown into greater prominence by means of the particle **וְ**, as 2 K. vi. 5, *as for the iron it fell into the water*. 2 K. x. 15, *as for thy heart is it right?* Cf. 2 K. ix. 25, Is. liii. 8. So also Judg. xx. 44. 46, 2 Sam. xi. 25, Ezek. xliii. 7, Neh. ix. 19. 32. 34, Dan. ix. 13, Josh. xxii. 17.

11. But especially is a similar use of **וְ** with passive verbs to be remarked, as *his flesh shall not be eaten* **וְלֹא יֵאָכְלֶנָּה** Ex. xxi. 28. So Num. xi. 22, xxvi. 55, xxxii. 5, Lev. x. 18, Deut. xii. 22, xvi. 16, 1 K. xviii. 13, Prov. xvi. 33, Jer. xxxv. 14, Ps. lxxii. 19, Josh. vii. 15, Gen. xxvii. 42.

12. The pronoun which is really inherent in the verb is for the sake of emphasis expressed, as

הָמָה יִאָבְדוּ וְאַתָּה תִּעָמָד Ps. cii. 27. *They shall perish but thou shalt endure.*

13. The objective pronouns are expressed by the verbal affixes or in the case of emphasis by אֲנִי with an affix. If the verb has two accusatives the affix marks the nearer object and אֲנִי the more remote, as 2 Sam. xv. 25.

14. Sometimes the objective pronoun though implied is not expressed in Hebrew, as Gen. ii. 19, Judg. vi. 19, Ex. ii. 3.

15. Sometimes on the other hand the pronoun in Hebrew is pleonastic, as *she saw him—the child* for *she saw the child*. Ex. ii. 6, xxxv. 5. Cf. Job. xxix. 3, xxxiii. 20, Prov. v. 22, Ezek. x. 3, Jer. ix. 14, 1 K. xix. 21, 1 Sam. xxi. 14, 2 Sam. xiv. 6, Ps. lxxxiii. 12. This is a construction common in the Talmud and in Syriac.

16. Sometimes the pronominal affix has a pregnant and condensed meaning as though a preposition were implied, as Jer. x. 20, *my children are gone forth of me*, יִצְאֵנִי. Cf. Ps. v. 5, Ezek. xxix. 3, Zech. vii. 5, Is. xlv. 21, Jer. viii. 13, and Job. xxxi. 18, where see Bernard's Commentary by Chance.

17. The pronominal affixes when joined to nouns have the possessive and objective significations, as *thou art my king o God*, i. e. whom I obey Ps. xlv. 5. *Yet have I set my king upon my holy hill*, i. e. whom I have appointed Ps. ii. 6, זָכַרְתָּ Ps. vi. 6, *Thy memory*, i. e. of which Thou art the object, Job. iii. 10, *my womb*, i. e. my mother's, in which I lay, אִרְיָם *Their calamity*, i. e. which they inflict, Job. xxx. 12, which they suffer, Prov. xxiv. 22. Cf. vi. 15.

18. The adjective which qualifies a definite noun must itself be definite, as הַגָּדֹל הַמְּאֹר *the great light*, Gen. i. 16. שְׁמֶךָ הַגָּדֹל *Thy great name*, 2 Ch. vi. 32. מַעֲשֵׂה יְהוָה הַגָּדֹל *the great work of the Lord*, Deut. xi. 7.

Sometimes the article is anomalously omitted before the adjective, as 2 Sam. vi. 3. Cf. Gen. xxix. 2; and sometimes before the noun, as Gen. i. 31, 1 Sam. xix. 22, Jer. xxxviii. 14, xlv. 16, Ps. lxii. 4 &c. In some of these cases the article may possibly stand for the relative (xii. 10).

In lofty or poetical diction the use of the article is often times uncertain and arbitrary.

19. The adjective ought properly to agree with the noun it qualifies, but it very often does not either in gender or number, e. g. אֲרָנִים קָשָׁה Is. xix. 4. אֱלֹהִים קָרָשִׁים Josh. xxiv. 19. צֶאֱן אֲבָרוֹת Jer. l. 6. רוֹחַ גְּדֹלָה וְחֹק 1 K. xix. 11. Cf. 1 Sam. xv. 9 &c. Adjectives used as predicates frequently do not agree with the noun to which they refer, e. g. קָבְרָת אֱלֹהִים Ps. lxxiii. 28 &c.

20. The word אֱלֹהִים is generally construed with a singular verb, but in a very few cases it takes a plural verb adjective or participle, e. g. Gen. xx. 13, xxxi. 53, xxxv. 7, Ex. xxxii. 1. 4. 8, Josh. xxiv. 19, 2 Sam. vii. 23 (pl. verb, s. pron.) Ps. lviii. 12. Some other verbs though plural are occasionally used to denote a singular, as אֲרָנִים Is. xix. 4, בָּעָלִים Ex. xxi. 29, xxii. 10, Prov. xxv. 13. Cf. עָשָׂי Job. xxxv. 10, Ps. cxlix. 2.

21. Dual nouns take plural adjectives and verbs, as יָדַי רַפּוֹת Job. ix. 3, שְׁנֵי תַרְבֵּנָה Job. xxvii. 4. Anomalies, Ex. xvii. 12, 1 Sam. iv. 15.

22. Adjectives and verbs referring to one noun in construction with another ought to agree with the antecedent, e. g. Ps. i. 6, Eccles. viii. 1, but in some cases they do not, e. g. *The bows (sing.) of the mighty men are broken* כִּשְׁרֵי הַגִּבּוֹרִים 1 Sam. ii. 4, 2 Sam. xix. 9. *The voice of thy brother's blood (pl.) crieth,* קוֹל דְּמַיִם Gen. iv. 10. Cf. Job. xxix. 10, xxxviii. 21, Is. ii. 11. xxii. 7, xxv. 3, &c.

23. Nouns of multitude commonly take the sing. verb, as Gen. i. 22, Job. v. 23, but sometimes the plural, as Ezek. xxxi. 6, Job. xl. 20. *People* may take the sing. or plu. Ex. xxxii. 9, Num. xiii. 18 (sing.), Ex. xiv. 31 (plu.), Deut. vi. 1, 2 (both), xxviii. 68 (both). Cf. Ex. xiv. 9, 10 (both), Jer. ii. 31. Sometimes they take a feminine verb, Ex. v. 16, Ps. cxiv. 2, but as a fact.

24. The principles of concord in Hebrew admit of considerable variety; sometimes the grammatical form is sacrificed to the logical idea, Judg. xi. 39, 1 Sam. ii. 33, Zeph. ii. 9, Jer. xlviii. 15, Num. xx. 11, and sometimes the logical idea to the grammatical form, Job. xxxii. 7, Eccles. vii. 27, but see Preston; and the examples in 22.

25. If a verb has two or more subjects it may stand regularly in the plural, as Gen. viii. 22. Cf. Ps. lxxxv. 11, or irregularly in the sing., as Gen. xxi. 32, Ex. xxi. 4, agreeing with the nearest 2 Sam. iii. 22, Jer. vii. 20, or with the most worthy Ex. ix. 19, xxi. 4, Ps. lv. 6, Prov. xxvii. 9.

When a verb put impersonally refers to rational agents it may stand in 3 pers. sing. mas. or 3 pers. pl. mas. or 2 pers. sing. mas. But if it refers to

things it may stand either in 3 pers. sing. mas. or 3 pers. sing. fem.

26. Plural nominatives fem. referring not to persons often take a sing. verb, as Joel i. 20, Gen. xlix. 22 &c. on the other hand the plural fem. verb is sometimes used where we should expect the sing., as Ex. i. 10, Judg. v. 26, Is. xxviii. 3. Cf. Ob. 13.

27. Sometimes a plural nom. has a sing. verb preceding, as 1 Sam. i. 2, Is. xiii. 22 &c., or following, as Eccles. ii. 7, Gen. xlii. 22, Is. lxiv. 10 &c. Sometimes the construction varies in the same sentence Gen. i. 14, Num. ix. 6, Ezek. xiv. 1.

28. Anomalous violations of gender are met with, e. g. a mas. pron. refers to a fem. noun Ex. i. 21, xi. 6, Judg. xix. 24. The reverse occurs Deut. v. 27, 2 Sam. iv. 6. The genders are confounded or disregarded in Gen. xxxii. 9, Josh. ii. 17, Jer. xlv. 19, Prov. ii. 10, 15, xiv. 3, Lev. vi. 8, Lam. ii. 20, Hab. iii. 17, Hos. xiv. 1, Is. iii. 16. Much confusion of genders is found in the book of Ruth, e. g. fem. pron. refers to mas. noun i. 13 &c. Cf. Jer. iii. 5, Ezek. xxiii. 49.

29. When the verb precedes its subject it is often found disagreeing with it in gender and number, e. g. Gen. v. 23, sing. verb with m. pl. noun. Ex. xvii. 12, s. v. with dual n. Ex. i. 10, f. pl. v. with f. s. n. 1 Sam. xxv. 27, m. s. v. with f. s. n. Job. xlii. 15, Mic. vi. 16, m. s. v. with f. pl. n. Job. xiv. 19, f. s. v. with m. pl. n. Ezek. xix. 12, pl. m. v. with m. s. n. Ps. lvii. 2, lxxiii. 7, m. s. v. with f. pl. n. 1 Ch. ii. 48. f. n. with m. v. Cf. Hag. ii. 7, *The desire of all nations shall come*, pl. v. with f. s. n. Cf. Judg.

xxi. 10. 13. 21, Num. xxxii. 25, 2 Ch. xi. 12, Is. xxiv. 4, xxviii. 3, xxxiv. 13, xlv. 26, Jer. iv. 14, xii. 4, xiii. 16. 18, xlv. 15, li. 29. 48, Job. xxvii. 20, 2 Sam. xix. 9 &c.

30. Sometimes the singular is used, where the plural might be expected, to express the individual relation of the predicate to all the members of the subject, as Prov. iii. 18 (*every one of*) *those who lay hold on her (is) blessed*, part. sing. Job. vi. 20 (*all*) *were ashamed for (each) trusted*. Cf. Gen. xxvii. 29, xlix. 22, Prov. xx. 18, xxvii. 16, Ex. xxxi. 14, Job. xii. 7.

31. The relation expressed by the constructive state in Hebrew is susceptible of many meanings, but they chiefly divide themselves into two classes (1) the subjective and (2) the objective, e. g.

1) *חַמַּת יְהוָה* *The wrath of the Lord*, i. e. which He feels, of which He is the subject.

2) *יִרְאָה יְהוָה* *The fear of the Lord*, i. e. which is felt towards Him, of which He is the object.

3) It expresses *possession*, as *נֶר יְהוָה* *the hand of the Lord*, which belongs to Him. *דְּבַר יְהוָה* *the word of the Lord*, which comes from Him, is spoken by Him, of which He is the author. *בֵּית יְהוָה* *the house of the Lord*, which is dedicated to Him, and devoted to his service.

4) It expresses the relation of *cause*, as *עֵץ הַחַיִּים* *the tree of life*, i. e. causing life, Gen. ii. 9. *הַכּוֹפֵּץ* *The cup of trembling*, i. e. which causes trembling Is. li. 22.

5) It expresses the relation of *consequence*, as *עֲקֵבֵי דָל* *the cry of the poor*, which is the consequence of his oppression as being poor Prov. xxi. 13, *הֵרֵתָה לְפָנֶיךָ* *the heritage of those that fear Thy name*, which

is the reward of those that fear Thy name, the consequence of fearing it Ps. lxi. 6.

6) It expresses family relationship, as אִשְׁתּוֹ *the wife of Abram*, בֶּן-דָּוִד *the son of David*.

7) It expresses *direction*, as *the path of life*, i. e. leading to life, Ps. xvi. 11, *the way of the plain*, i. e. toward the plain 2 K. xxv. 4, *the way of the wilderness*, Josh. viii. 15, *the way to Beth-horon*, 1 Sam. xiii. 18; *the way of Beth-shemesh*, 1 Sam. vi. 12 &c.

8) It expresses the *purpose, object, or intention*, as מוֹסֵר שְׁלָמֵנוּ *the chastisement of our peace*, i. e. to procure our peace Is. liii. 5, *corn for the famine of your houses*, i. e. intended to satisfy the hunger, avert the famine, of your houses, Gen. xlii. 19.

9) It expresses the *end or destiny*, as *sheep for the slaughter*, destined to be slain, Ps. xliv. 23. לִמְבֵּי שָׂאֵל *limbs destined to the grave*, Job. xvii. 16. See Bernard. בְּכוֹר מָוֶת *first born destined to die*, xviii. 13.

10) It expresses the relation of *quality*, in the consequent, where in many cases we should use an adjective, as אֲמָרֵי בִינָה *the words of intelligence*, for, intelligent words &c. So likewise the *substance* of which a thing is made, as כֶּלִי כֶסֶף *vessels of silver*, i. e. silver vessels &c.

11) Sometimes it implies the action of a verb or particle understood, as לֶחֶם סֵתֵרִים *the bread of secrets*, i. e. bread eaten in secret, Prov. ix. 17.

12) It is used before the proper names of rivers, countries, &c., as נָהָר פָּרָת *the river Euphrates*. אֶרֶץ מִצְרַיִם *the land of Egypt*, &c.

32. Adjectives and participles are used in the constructive state with the sense of *with, of, as to, &c.*, e. g. קָרָעִי בְּגָדִים *torn as to the garments*, Is. xxxvi. 22. חֲגוּר־תֶּשֶׁן *girded with sackcloth*, Joel i. 8. נְשִׁי-פָשַׁע *forgiven as to sin*, Ps. xxxii. 1. קָשֵׁ-עֵרֶךְ *hard of neck, stiffnecked* Deut. ix. 6 &c.

33. Sometimes a noun stands in construction with an adjective, as חֵיל כָּבֵד Is. xxxvi. 2, Prov. ii. 9, Ps. lxxviii. 49, Cant. 7. 10, Lev. xxiv. 22, Is. xvii. 10. Cf. אֲנָשֵׁי הַתֵּרִים (a rare use) *the merchant-men* 1 K. x. 15. But much more common is an adjective in construction with a following noun.

34. When the consequent has the force of a qualifying adjective (31.10) it is the consequent that takes the affix, as in Ps. ii. 6, *the mountain of my holiness*, for *my holy mountain*, Job. viii. 6, or the noun is repeated, as in Gen. xlv. 2.

35. Sometimes it is the antecedent which has the force of the qualifying adjective, as *greenness of herb* for *green herb*, Gen. i. 30, in such cases also the consequent takes the affix, as *the willingness of her hands* for *her willing hands*, Prov. xxxi. 13; *the greatness of his strength* for *his great strength*, Is. lxxiii. 1.

36. Generally the consequent serves as a qualifying adjective to the antecedent, but sometimes the antecedent to the consequent as in 35; e. g. מְרוֹם הָרִים *the hight of mountains* for *high mountains* 2 K. xix. 23, particularly when the consequent has a pronominal affix, as *thy choice valleys*, Is. xxii. 7. Cf. xxxvii. 24. Jer. xxii. 7, Zeph. iii. 11. So כָּל-הָאָרֶץ *all the earth*.

37. In some cases, especially after כִּי, the antecedent is understood, as *their sin is like (the sin of)*

Sodom Is. iii. 9. *He maketh my feet like (those of) hinds* 2 Sam. xxii. 34. *Roaring like (the roaring of) the lion*, Prov. xix. 12 &c.

38. In like manner, after a noun with a pron. affix, the noun itself must sometimes be supplied as the antecedent of the following word, thus מְרִיְעוֹ *my refuge (the refuge of) strength*, i. e. *my strong refuge*, Ps. lxxi. 7; מְרַבֵּתִיךָ יְשׁוּעָה *Thy chariots (the chariots of) salvation*, Hab. iii. 8. This is an exceptional usage not to be imitated in composition.

39. When two nouns are connected by the state of construction the consequent ought properly to bear the pronominal affix, as בֵּית־תְּפִלָּתי *my house of prayer*, but in a few cases (38) we find the affix joined to the antecedent, as Lam. iv. 17, Ezek. xvi. 27 &c.

40. Two nouns in construction cannot have the same consequent in common, thus we are obliged to say *the chariot of Israel and the horsemen thereof*, instead of *the chariot and horsemen of Israel*. This is called by some the *mediate* state of construction.

41. A noun in the construct state is sometimes separated by a preposition from its consequent, as בו Ps. ii. 12. שְׂמֵחַת בִּקְצִיר *the joy of harvest*, Is. ix. 2. מְשִׁימֵי בִבְקָר *who rise early in the morning*, Is. v. 11. אֶהְיֶי לָנִים Is. lvi. 10. יִרְדֵּי אֶל־אֲבִיבֹר Is. xiv. 19, Ezek. xxi. 17. מְשָׁרְתַי אֲתִי *who serve Me*, Jer. xxxiii. 22. מְשׁוֹשׂ אֶחָד־רָצִין Is. viii. 6. אֱלֹהֵי מִקְרֹב *a God near at hand*, Jer. xxiii. 23. הָלָמִי עַל־דֶּרֶךְ Judg. v. 10, or by ו, Is. xxxiii. 6, xxxv. 2, &c. Cf. li. 21, or by וְ, Gen. xxxix. 20, xl. 3, Lev. vi. 18, vii. 2, Num. ix. 17, 1 Sam. iii. 13, Deut. xxii. 24, Eccles. i. 7, xi. 3, or by וְ, Ps. civ. 8.

42. Sometimes the antecedent is divided from its consequent by other words, Is. v. 24, xiv. 6, xx. 1, Jer. xxii. 23, Ezek. xxxix. 11, or has a sentence for its consequent, as 1 Sam. xxv. 15, Lam. i. 14, Ps. lxxxii. 6, Is. xxix. 1, xxx. 29, Hos. i. 2, Lev. iv. 24, xiv. 46, Ex. vi. 28, Gen. xl. 3, 1 Sam. iii. 13, 2 Sam. iii. 13, Job. xviii. 21, xxvi. 2, Ps. cxxix. 6.

43. Sometimes the constructive seems to be put for the absolute, as Jer. xlviii. 5, 36, Is. xxxiii. 6, xxxv. 2, li. 21, 2 K. ix. 17, Ps. xvi. 3, lxxiv. 19.

44. Sometimes the absolute is put for the constructive, as 1 K. xxii. 27, Prov. xxii. 21, Deut. xvi. 21, xxxiii. 11, Judg. v. 13, vii. 8, Jer. x. 10, Ps. lix. 6, lx. 5, Ezek. xlvi. 4, 2 Ch. xv. 8, Is. xxii. 17, xxiv. 22, Ps. cxx. 2, 3, Lev. vi. 13.

45. Two nouns are sometimes found in apposition with each other, as אֲנָשִׁים מְאֵט *a few men*, Neh. ii. 12. Cf. Deut. xxvi. 5, though here מְאֵט is more properly an adverb. כֶּסֶף כְּבָרִים *two talents of silver*, 2 K. v. 23. הַבָּקָר הַנְּחָשֶׁת *the brazen oxen*, 2 K. xvi. 17. טַיִרִים אֶבֶן *Ex. xxviii. 17.* שְׁנָתַיִם יָמִים *Gen. xli. 1.* So Dan. x. 3, Ruth ii. 17, 2 K. vii. 1. It is a question whether in some of these cases the abs. form does not stand for the constr.

a. In like manner the noun is often put absolutely to denote *the place where* or *whether*, *time when* or *how long*, as Gen. xviii. 1, xxvii. 44, *the material of which a thing is made*, Gen. ii. 7 *the measure of a thing*, Gen. vii. 20, *the Greek construction of κατά*, Ps. iii. 8, and a certain adverbial use Deut. xxiii. 24.

46. An Infinitive in construction with a noun may be followed by one or more nouns in the objective,

that is, the accusative case, as Gen. ii. 4, *in the day of the Lord God's making earth and heaven*, Gen. xli. 39 &c. In such cases the subject commonly precedes the object and immediately follows the verb, as in the last two passages, but not always, as e. g. Gen. iv. 15, Is. v. 24, xx. 1.

The affixes to an inf. construct. or part. sometimes denote the *subject* and sometimes the *object* of the verb. The ambiguity is sometimes removed by the *object* taking לְ , but the affix בִּי always denotes the *object*.

47. The substantive verb is frequently omitted in Hebrew Gen. iii. 10, xlii. 11 &c. &c. Sometimes it is expressed by an idiomatic use of the personal pronouns, Gen. xxv. 16, 2 Sam. vii. 28, 1 K. xviii. 39, Ps. xxiv. 10, Is. li. 12, lii. 6, Jer. li. 19, Zech. i. 9, but in all these cases we may rather consider the substantive verb to be understood and the subject as made more emphatic in consequence.

48. There is an impersonal use of the Tenses in Hebrew corresponding to our "*one did so and so*", or "*it was done &c.*", as *one called the well* &c. Gen. xvi. 14. Cf. xxvii. 36, xlviii. 1, 1 Sam. xix. 22. 24, 2 Sam. iii. 6. 7, xi. 3, xv. 31, xxiv. 1 with which cf. 1 Ch. xxi. 1, where another subject is given; 1 K. xviii. 26, 2 K. vi. 32.

49. Some verbs are followed by an accusative of a like signification, as $\text{וַיַּעַן אֱדֹם וְיִשְׂרָאֵל וְיִזְבֵּן וְיִשְׂרָאֵל וְיִזְבֵּן}$, &c. Gen. i. 11, 20 &c.

50. Causative Verbs take two accusatives, one of the person and another of the thing, as Eccles. xii. 9, Ps. cxliii. 8, 1 K. xxii. 27, Gen. xli. 42 &c.

The same construction is found with verbs in *Kal* sometimes, as Gen. ii. 7 &c.

51. Verbs in Hebrew govern their object either mediately or immediately, that is, with or without a preposition before it, and some are susceptible of both constructions, occasionally the sense varies according to the preposition used and as it is omitted or expressed. All this must be learnt from the Lexicon.

52. The Infinitive absolute is sometimes used as a kind of gerund Is. xxii. 13, or noun of action Hosea iv. 2, or for a finite tense 1 K. xxii. 30, 2 K. iv. 43, Ezek. xi. 7, e. g. for a past tense Jer. xiv. 5, Job. xv. 35, Dan. ix. 5, or an imperative Deut. v. 12, xvi. 1, Num. xxv. 17, Jer. ii. 2, or a future Deut. xiv. 21, Is. v. 5, Ezek. xi. 7, Jer. xxxii. 44. As a verbal noun Is. vii. 15, xlii. 24, Jer. ix. 4.

53. But more commonly it is used to add force and emphasis to a finite tense which it *precedes*, as מוֹתָ תָמוּת *to die thou shalt die*, i. e. *thou shalt surely die*, Gen. xxxvii. 8, 1 Sam. xx. 6 &c. Sometimes it comes *after* the tense, when it denotes continued action, as 2 Sam. xv. 30, Gen. viii. 7, xix. 9, xlvi. 4. It is found with an Imperative Is. vi. 9, Judg. v. 23, Num. xi. 15.

54. Thus used it is commonly of the same conjugation as the Tense, but not always, as Job. vi. 2 (*Kal* and *Nifgal*), Ezek. xvi. 4 (*Hofgal* and *Pugal*), Ex. xix. 12. 13, Gen. xxxvii. 33, Is. xxiv. 19.

1) Sometimes the Infinitive is from a kindred verb, as Is. xxviii. 28, Jer. viii. 13, xlii. 10, xlviii. 9.

2) Sometimes the infinitive absolute is used adverbially, as 1 Sam. iii. 12.

3) And in some few cases, the Infinitive constructive seems perhaps to be put for the Infinitive absolute, Is. lx. 14, Hab. ii. 10, Num. xxiii. 25, Ruth ii. 16, Ps. l. 21, Judg. iv. 20.

55. The particles כִּלְמֹ are prefixed not to the absolute but to the constructive form of the Infinitive. In such cases the Infinitive is frequently in construction with a following noun. An Infinitive with an affix may be the consequent to a noun in construction.

56. Passive participles are found in construction with the noun (32) and also in the absolute form with the noun put absolutely, as לְבָיִשׁ בְּרִים Ezek. ix. 2, 1 Sam. ii. 18, but לְבָיִשׁ הַבְּרִים Ezek. ix. 11.

57. Two verbs are often used in Hebrew when we should express the first by an adverb, as *he returned and dug* for *he dug again*, Gen. xxvi. 18. Sometimes the second verb is an infinitive, as Gen. xxvii. 20.

58. Adverbial particles are repeated to mark intensity, as מְאֹד מְאֹד *very much*, &c. As in English they are sometimes used to qualify nouns &c., as שֵׁם קָלִי *of no name*, Job. xxx. 8. Two negative adverbs strengthen the negation, as 1 K. x. 21, Ex. xiv. 11, Zeph. ii. 2, but not always, according to Mendelssohn, as Eccles. iii. 11, *so that a man cannot but find* &c.

59. *Use of the Tenses.* As there are but two tenses in Hebrew it is obvious that they must be used to express the various shades of distinction in time which other languages express by additional moods and tenses, e. g. the Pâst Tense may express

- 1) A pluperfect, as Gen. ii. 2. 5 &c.
- 2) A complete past, as Job. i. 1.
- 3) A past continuing to the present time, as *וַיֵּדָע* *I know*. Cf. 1 Sam. xv. 2, Prov. i. 7, *have despised and yet despise*.
- 4) The prophetic future, as Gen. xv. 18.
- 5) The imperative mood, after an imperative and with *ו* prefixed, as Gen. vi. 21, or without the preceding imperative, as Gen. xxxiii. 10, but for this see 62.
- 6) The subjunctive, as Num. xxii. 33, *I would have slain thee and saved her alive*, Judg. viii. 19, *I would not slay you*.
- 7) The optative, as Num. xiv. 2, *Would God we had died in the land of Egypt*.
- 8) The future perfect, as Gen. xxviii. 15, *until I shall have done that which I have spoken to thee of*.

60. The Future expresses

- 1) The actual future, as *I will never leave thee nor forsake thee*, Josh. i. 5.
- 2) The future perfect, as Num. xxiii. 24, *he shall not lie down till he shall have eaten of the prey and drunk the blood of the slain*.
- 3) The present, as Ps. ii. 1. *Why do the people imagine a vain thing?*
- 4) The present of habitual action, as *he meditates in His law day and night*, Ps. i. 2.
- 5) The past of habitual action, as *righteousness lodged in it but now murderers*, Is. i. 21. Cf. Job. i. 5.
- 6) The imperfect, as Job. iii. 3. *The day in which I was born*, Gen. ii. 10. The particles *וְ* and *וַ*

טִּרְם, especially in prose, have a tendency to give this meaning to the Future, Gen. ii. 5, Deut. iv. 41.

7) Continuous or contemporaneous action and so following a past, as Ex. xv. 12, Is. xli. 5.

8) The conditional or subjunctive, as Ps. xxiii. 4, *even though I were to walk through the valley of the shadow of death I would fear no evil.*

9) The optative, as Job. iii. 4, *may no light shine upon it.*

10) The imperative, especially with negatives, as Jer. ix. 22, *let not the rich man glory in his riches.*

11) The English *may, must, ought, &c.*, as *which thing ought not to be done*, Gen. xxxiv. 7.

61. But in addition to this flexibility of use, each of the tenses is liable to be modified by the operation of the *Waw conversive* which has the effect, with comparatively few exceptions, of changing the past to a future and the future to a past, with most of the meanings in either case which have already been assigned to those tenses.

62. A past therefore with ׀ prefixed must be construed regularly as a future with some one of the significations given above that may best suit the context, e. g. Gen. i. 15. וְהָיוּ *and they shall be*, or, as the context demands *and let them be*. A past with ׀ frequently follows an imperative, as Lev. i. 2. וְאָמְרוּ — דַּבֵּר *speaking and say*.

Waw conversive retains its power as a conjunction in all cases, *and, so, then &c.* as the sense requires. Ruth i. 1, and Esther i. 1. can scarcely be called exceptions.

In some instances, however, *Waw* prefixed to a past does not change it to a future, e. g. when it immediately follows another past, as וַיֵּלֶךְ 2 Sam. xiii. 18. Cf. Gen. xxxviii. 5. 9, Ex. xxxvi. 1. 29, Judg. xvi. 18, xix. 30, 1 Sam. xvii. 35, 1 K. iii. 11, xiii. 3, xix. 18, xxi. 12, 2 K. xiv. 7. 14, xviii. 36, xxiii. 5, Jer. vi. 17, xx. 9, Ezek. ix. 7, xvii. 18, xxxvii. 7, 1 Ch. v. 20, 2 Ch. xxv. 19, Ezra viii. 30. 36, Neh. ix. 7, seq. x. 33, Dan. x. 14, &c. As many of these passages refer to single acts they cannot be explained by attributing to them the frequentative meaning of the future. They are sufficient to prove that *Waw* does not act *universally* on the past so as to convert it to a future though such is its normal use. The past therefore with ׀ is almost always to be rendered as if it were a future.

The *Waw* conversive in the past tense commonly shifts the accent from the penultimate to the ultimate syllable. Cf. Gen. xxxii. 13, xlv. 4 &c. (When the accent falls on the last syllable but one it is termed *milgeyl from above*, on the last *milrag from below*). The exceptions to this rule are 1) Verbs in ׀ or ׀ *generally*. 2) The first person plural *always*. 3) Verbs with the pause on the penult. 4) When a tone syllable immediately follows. In these cases the accent remains *milgeyl*, and is not affected by *Waw* conversive. Ex. וַיִּמְדּוּ, וַיִּמְדּוּ, וַיִּמְדּוּ.

63. On the other hand the Future with ׀ prefixed (subject to the regular variations in the points) retains its proper meaning as to time, e. g. Gen. i. 6, remaining a simple future with the significations given above.

64. But if the *Waw* is prefixed with *Pathah* followed by *Dagesh* it changes the future to a past.

And the future so modified becomes the ordinary historical tense used in narration. This Pathah is subject to the changes specified above xii. 7 &c.

The exceptions in this case are not so numerous as before, but there are a few instances in which a future with Waw conversive appears to remain a future still, e. g. Jer. xv. 6. 7, though this *may* be taken as a predictive past, 2 Sam. xix. 2, 1 K. xxi. 6. In some cases the tense with Waw conversive refers to time anterior to that of the previous tense, e. g. Judg. iv. 21, "*he was fast asleep for he had been tired*". Cf. Bernard on Job. xiv. 10. This is really the figure known in Greek as *ὑστέρων πρότερον*.

The Waw conversive in the future commonly shifts the accent from the last syllable to the last but one except, 1) In the first person singular *always*. 2) Verbs ending in א. 3) When the pause comes on the final syllable. 4) When more than a single vowel intervenes between the accent and the ו and when Shēwa is expressed or implied, as וַיִּפְקֹד, וַיִּפְקֹדְךָ, וַיִּפְקֹדְךָ. In these cases the accent remains *milrag*, Ex. יֵאָמֵר, יֵאָמְרָה, יֵאָמְרוּ. Rather than rest on a slight vowel substituted for Shēwa the accent is even found at times on the antepenult, e. g. Is. l. 8.

See Mason and Bernards Hebrew Grammar Vol. i. 304.

65. In a general way then

The past tense with	וַ	=	and	with the future,
and the future with	וְ	=	"	" the past,
thus	וַיִּדְבֹּר	=	"	וְיִדְבֹּר
and	וְיִדְבֹּר	=	"	וְיִדְבֹּר

So וַיִּדְבֹּר is Future *and he will speak*,
but וְיִדְבֹּר is Past *and he spake*.

66. There can however be no doubt that the tenses are occasionally used in a somewhat loose way, more especially in the poetical portions of the Bible, and the sequence of them is a matter not always admitting very readily or certainly of explanation. See e. g. the following passages where they seem to be used indifferently, Deut. ii. 12, Dan. x. 17, Ezra ix. 3, 4, 5 &c. Nevertheless the construction of the tenses is a point more likely to perplex the advanced student than the beginner lying as it does in the genius of the language and among its more critical niceties. The general bearing and regimen of them is sufficiently clear and intelligible. Not seldom the tense first used in a sentence appears to exercise a certain modifying influence with regard to time upon those which follow it, e. g. Gen. ii. 25, Ex. xv. 12, Is. viii. 2, 3. xli. 5, 1 K. xxi. 6 &c.

67. The Imperative mood is used to express

1) a simple imperative with the ordinary modifications of exhortation, entreaty, permission, &c.

2) a future, often when immediately preceded by an imperative, as *Do this and live*, i. e. do this and you shall live Gen. xlii. 18, Prov. iii. 3, 4, 7 &c. So likewise when it is connected with a future which precedes Gen. xlv. 18, or follows Is. xlv. 11, &c. Cf. Gen. xx. 7, Is. liv. 14, Ruth i. 9.

68. The optative is expressed by the future with ׀ paragogic, and the particle ׀, or by the particles ׀, ׀, Gen. xvii. 18, xxiii. 13, Num. xx. 3, Ps. lxxx. 14, or the phrase ׀ followed by a tense, an infinitive mood, or a noun 2 Sam. xv. 4, Deut. v. 26, xxviii. 67, Ex. xvi. 3.

69. Not only is the pronoun sometimes pleonastic in Hebrew (15), Cf. Cant. i. 6, ii. 11. 17, Job. xii. 11, xix. 29, Ps. cxliv. 2, but also the prepositions בְּ Ex. xxxii. 22, Hos. xiii. 9, לְ Judg. xix. 30. Cf. Job. v. 5, and מִן Deut. xv. 7.

70. On the other hand Ellipses in Hebrew are of very frequent occurrence: each of the particles כִּלְכֵּל has occasionally to be supplied, e. g.

1) We find ellipses of בְּ in Num. xxx. 11, וְאֵם בְּיָתָהּ for וְאֵם בְּבֵיתָהּ , so also 2 K. xi. 3, Ps. xviii. 35. Cf. 2 K. xxv. 10, Prov. ii. 16, Job. xl. 22, Is. v. 12, Jer. xxix. 26, Mic. vi. 10 &c.

2) Ellipses of בְּ Ps. lxxiii. 22, Jer. xlviii. 34, perhaps. Cf. Cant. v. 10—16, where the particle כִּ is alternately inserted and omitted, Lam. iv. 14, Job. xxiv. 5.

3) Ellipses of לְ Prov. xiv. 35, Ezek. xii. 10, Ps. xlvii. 7, 2 Sam. iv. 2.

4) Ellipses of מִן Jer. xviii. 15, so the A. V. takes it. 1 K. xiii. 33, perhaps, *he became* (one of) *the priests of* (the) *high places*. Is. xl. 21, where it must be supplied from the former member. Cf. Mic. vii. 12, 2 Sam. xx. 19, a clear instance. Gen. xlix. 25.

5) So Ellipses of וְ Hab. iii. 11, Judg. xix. 2, v. 27, Is. lxiii. 11. Cf. 2 K. ix. 32, 1 Sam. xx. 12. Is. xvii. 6 &c.

6) Ellipses of וְשֵׁנִי are very frequent and it is important to observe them Gen. xlii. 28, Ex. iv. 13, Prov. vii. 5, xii. 17, Ps. lxv. 5, lxix. 23, Is. vi. 6, lvii. 16, Jer. ii. 8. 11, viii. 13, xii. 5, Job. xiii. 28, Lam. i. 21, iii. 1 &c. &c.

7) Sometimes we find an ellipse of וְשֵׁנִי after

אֶשֶׁר Is. lxiv. 10, or of אֶשֶׁר אֶשֶׁר Job. xii. 24, xxxviii. 26. Cf. xxvi. 5, and Bernard's commentary *in locis*.

8) An occasional ellipse of אֶשֶׁר or אֶשֶׁר is also to be observed, as *harvest* for *harvest-man*, Is. xvii. 5, *bow* for *bowmen*, xxi. 17, *righteousness* for *righteous men*, xli. 2. Cf. Dan. ix. 23, cfd. with x. 11, 19. Obad. 7. לְחַמְקָה for לְחַמְקָה. Job. xxxi. 32, *way* for *way faring man*, Mic. vi. 9, Zech. x. 2, possibly Prov. xiii. 6, xvii. 4, xxiii. 28, 2 Sam. xii. 4, or some of these may be cases of the abstract for the concrete.

9) Sometimes it is necessary to supply אֶשֶׁר or some such word, as Jer. vi. 17, xxxi. 3. Cf. xl. 5, Hos. xiv. 9, Is. xlv. 14, &c. Eccles. viii. 2 and a very curious ellipse Judg. xvi. 2. Other ellipses to be supplied by the sense of the context are to be seen in Ps. vi. 4, xcii. 12, cxviii. 7, cxxxvii. 5, Prov. xviii. 19.

71. In many cases it is requisite to supply in one member of a sentence some word or words expressed in another whether it be the first or second, e. g. in Prov. xiii. 1, אֶשֶׁר in the first member must be supplied from אֶשֶׁר in the second. So in Ex. vi. 3. אֶשֶׁר must be supplied from the second member אֶשֶׁר from the first. Ps. ix. 19, Jer. xii. 5, Prov. xiv. 25; Hosea i. 9, supply "God" in second member from "people" in the first; Am. iii. 12, Obad. 7. supply אֶשֶׁר, Is. xxxviii. 18, xl. 21. Cf. a remarkable instance in 1 Chr. xvii. 5, Ezek. xi. 11, xxiv. 17.

72. It is often necessary to transpose the order of the words in Hebrew before translating them into English, e. g. the predicate is interposed between the

adjective and its noun in the latter part of Prov. xii. 27. Cf. Am. v. 16, Hos. xiv. 3, Mic. v. 4, Ps. xlvi. 6, lxix. 27. 33, so Job. iv. 6, see Bernard's commentary. Gen. ii. 19, Prov. vii. 23, *as the bird hastens to a snare and knows not that it is for his life till a dart strikes through his liver &c.*

73. Changes of construction must be familiar to every student of the Old Testament, such e. g. as the following Gen. xxxix. 18, *when I lifted up my voice and cried for when I lifted up my voice then I cried*, Prov. xix. 26, Is. i. 29, *they shall be ashamed of the oaks which ye have desired*, Gen. xlix. 4, Prov. viii. 17, Mic. i. 2. These are very common in Isaiah e. g. xxii. 19, xlii. 24, xliv. 26.

74. *The Accents.* The complex system of Accentuation which is followed in the Hebrew Bible is a study for the advanced student alone and also one of considerable obscurity. What has already been said in ii. 20, 21, xiii. 62, 64 is sufficient for ordinary purposes, but it may be desirable to give a table of all the accents, with a few additional remarks by way of explanation.

75. The Accents serve three purposes

- 1) They mark the *tone-syllable*.
- 2) They indicate the logical connection and relation of the words in a sentence, thus forming an elaborate system of *punctuation*.
- 3) They regulate the *chanting* of the scriptures, which last is a matter of Music and not of Grammar.

76. They are called *moshēlim*, *rulers*, or *mēsharēthim*, *servants*.

The *moshēlim* are *disjunctive*, that is indicate greater or less separation between the word they

accompany and the following word: the *mësharëthim* are *conjunctive*, that is, they serve to link the word which bears them to the following word.

77. The *moshëlim* are divided into four classes according to their power 1. *Kisrim*, *Cæsars* or *Emperors*; 2. *mëlakim*, *Kings*; 3. *sarim*, *Princes*; 4. *pëkidim*, *Officers*.

The consecution of the accents is liable to great variety and uncertainty every where, but in the Psalms, Proverbs and Job this variety is acknowledged to amount to confusion and disorder. Certain accents moreover are found exclusively in these three books. Where the accents are most regular the following was noted as their usual sequence by the late Mr. Bernard of Cambridge but a reference to the Hebrew Bible will shew that it is open to numerous exceptions.

For the first clause, according to length;

Tiphah, Ethnah.

Merka, Tiphah, Ethnah; or, Tiphah, Munah, Ethnah.
Merka, Tiphah, Munah, Ethnah; or, Reviag (*Zakef Gadol*, *Tevir* or *Pashta*), Merka, Tiphah, Ethnah.

For the second clause, according to length;

Tiphah, Silluk.

Merka, Tiphah, Silluk; or, Tiphah, Merka, Silluk.
Merka, Tiphah, Merka, Silluk; or Reviag (*Zakef Gadol*, *Tevir* or *Pashta*) Merka, Tiphah, Silluk.

When either clause has more than four words the additional accents may be as follows:

Zarka, Segol,

Zarka, Munah, Segol,

Pashta, Zakef,

Mahpak, Pashta, Munah, Zakef,

Munah, Reviag,
Kadma, Azlah, Reviag,
* Darga, Tevir.

It is not within the plan of this little book to treat further on the subject of the accents. A Table of them is subjoined.

78. Disjunctives.

1	סוף פסוק :—	or סוף	} Emperors.
2	אתנה		
3	סנלחא		} Kings.
	זמר קאן		
	זמר גרל		
	טפחא		
	רביע		} Princes.
	ורקא		
4	פישטא		
	הביר		
5	יחיב		} Officers.
	ששלת		
	פזר		
	קני פרה		
7	הלשא גרלה		} Officers.
	גרש or אולא		
	גרשים		
6	פזיק		

* See Mason and Bernard's Hebrew Grammar Vol. ii. 238 seq.

Conjunctives.

	—	מִיָּזָח
5	—	מִתְּפַד
4	—	קַדְמָא
	—	דִּרְנָא
6	—	תְּלִישָׁא קַמְנָה
	—	מִרְכָּא
	—	מִרְכָּא בְּפוּלָה
	—	יִרְח

1. Found at the end of every verse = *stop*.
2. Marks the chief division of the verse = *breathing*.
3. Always over the last letter independently of the tone.

4. Kadma stands over a letter bearing an accented vowel. Pashta always on the last letter. When the accent is penultimate a second is used over the accented vowel.

5. Yethiv stands to the right of the vowel in the first letter, Mahpak to the left of the accented vowel.

6. Stands between two words.

7. Always stands on the first letter of a word.

8. Sometimes a disjunctive of the fourth class. Metheg found with Shēwa, as at Job. xix. 6, is called Gahya.



APPENDIX.

GENESIS. Chs. i—vi.

1.

- בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: *
וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: 2
וַיֹּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר
וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה 3
וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר אֱלֹהִים יְהי רָקיעַ
בְּתוֹךְ הַמַּיִם וַיְהי מְבָדִיל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים 4
אֶת־הָרָקיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקיעַ וּבֵין הַמַּיִם
אֲשֶׁר מֵעַל לָרָקיעַ וַיְהיֶיבֶן: וַיִּקְרָא אֱלֹהִים לָרָקיעַ שָׁמַיִם 5
וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי: וַיֹּאמֶר אֱלֹהִים יִקּוּ הַמַּיִם
מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתִרְאָה הַיַּבֵּשָׁה וַיְהיֶיבֶן: 6
וַיִּקְרָא אֱלֹהִים לַיַּבֵּשָׁה אֶרֶץ וּלְמַקְוֵה הַמַּיִם קָרָא יַמִּים .
וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא 7
עֵשֶׂב מְזִרֵעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵו אֲשֶׁר זֶרַע־בו
עַל־הָאָרֶץ וַיְהיֶיבֶן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזִרֵעַ זֶרַע 8
לְמִינֵהוּ וְעֵץ עֹשֶׂה־פְּרִי אֲשֶׁר זֶרַע־בו לְמִינֵהוּ וַיֵּרָא אֱלֹהִים
כִּי־טוֹב: וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: וַיֹּאמֶר אֱלֹהִים 9
יְהי מְאֹרֶת בְּרָקיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה
וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנִים: וְהָיוּ לְמֹאֲרֹת בְּרָקיעַ 10

16 הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ וַיְהִי-בֹן: וַעֲשֵׂה אֱלֹהִים אֶת-שְׁנֵי
 הַפְּאֵרֹת הַגְּדֹלִים אֶת-הַפְּאֵר הַגָּדֹל לְמִמְשַׁלַּת הַיּוֹם וְאֶת-
 17 הַפְּאֵר הַקָּטָן לְמִמְשַׁלַּת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם
 18 אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל-הָאָרֶץ: וְלִמְשַׁל בְּיוֹם
 וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי-
 19 טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רִבְעִי: וַיֹּאמֶר אֱלֹהִים וְיִשְׂרָצוּ
 הַפְּטִים שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף וְעִפֹּף עַל-הָאָרֶץ עַל-פְּנֵי רִקְעַ
 21 הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִים הַגְּדֹלִים וְאֵת כָּל-נֶפֶשׁ
 הַחַיָּה הַרְמִשָּׁה אֲשֶׁר שָׂרָצוּ הַפְּטִים לְמִינֵהֶם וְאֵת כָּל-עוֹף
 22 כְּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיִּבְרָךְ אֹתָם אֱלֹהִים
 לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵא אֶת-הַפְּטִים בְּנִפְטִים וְהָעוֹף יִרֶב בָּאָרֶץ:
 23 וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חֲמִישִׁי: וַיֹּאמֶר אֱלֹהִים תּוֹצֵא
 24 הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְסוּתוֹ-אָרֶץ לְמִינָהּ
 כו וַיְהִי-בֹן: וַעֲשֵׂה אֱלֹהִים אֶת-חַיֹּת הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה
 לְמִינָהּ וְאֵת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-
 26 טוֹב: וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וְיִרְדּוּ
 בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-
 27 הָרֶמֶשׂ הַרְמִשׁ עַל-הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם
 בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:
 28 וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ
 אֶת-הָאָרֶץ וּכְבֹּשׂוּהָ וּרְדוּ בְּדִגְתַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-
 29 חַיֵּי הַרְמִשָּׁה עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם
 אֶת-כָּל-עֵשֶׂב זֶרַע וְרֶעַךְ אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-
 ל הָעֵץ אֲשֶׁר-בּוֹ פְּרִיעֵץ זֶרַע וְרֶעַךְ לָכֶם וְהָיָה לְאֹכְלָהּ: וְלִכְל-
 חַיֵּי הָאָרֶץ וּלְכָל-עוֹף הַשָּׁמַיִם וְלִכְל רֹמֵשׁ עַל-הָאָרֶץ
 אֲשֶׁר-בּוֹ נֶפֶשׁ חַיָּה אֶת-כָּל-יֶרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-בֹן:
 31 וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב
 וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי:

2.

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיִּבֹל אֱלֹהִים בְּיוֹם ²
הַשְּׁבִיעִי מִלֵּאכָתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּח בְּיוֹם הַשְּׁבִיעִי מִכָּל-
מִלֵּאכָתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי ³
וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מִכָּל-מִלֵּאכָתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים
לַעֲשׂוֹת: אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם ⁴
עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם: וְכָל שֵׁית שָׁדָה טָרָם ⁵
יִהְיֶה בָאָרֶץ וְכָל-עֶשֶׂב הַשָּׁדָה טָרָם יִצְמַח כִּי לֹא הִמְטִיר
יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת-הָאָדָמָה:
וַיֵּצֵא יְהוָה מִן-הָאָרֶץ וְהַשָּׁקָה אֶת-כָּל-פְּנֵי הָאָדָמָה: וַיִּיצֹר ⁶
יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפֶר מִן-הָאָדָמָה וַיִּפְּח בְּאָפָיו
נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטַּע יְהוָה אֱלֹהִים ⁸
בֵּן בָּעֵרֶן מִקֵּדָם וַיִּשֶׂם שֵׁם אֶת-הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח ⁹
יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-עֵץ נֹחֵמֶד לְמִכְרָאָה וְטוֹב
לְמֵאֱכֹל וְעֵץ הַחַיִּים בְּחוּף הַגֵּן וְעֵץ הַדַּעַת טוֹב וָרָע: וַנִּהְרֶה ¹⁰
יָצָא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֵּן וּמִשָּׁם יִסְרָד וַיְהִי לְאַרְבָּעָה
רָאשִׁים: שֵׁם הָאֶחָד פִּישוֹן הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ ¹¹
הַתְּתוּלָה אֲשֶׁר-שָׁם הַנְּהָב: וַיְהִי הָאָרֶץ הַהוּא טוֹב שָׁם ¹²
הַבְּרִלָח וְאֶבֶן הַשֹּׁהַם: וְשֵׁם-הַנְּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסֹּבֵב ¹³
אֶת כָּל-אֶרֶץ כִּישׁ: וְשֵׁם-הַנְּהָר הַשְּׁלִישִׁי תִּדְקֵל הוּא הַחֹלֶף ¹⁴
קִדְמַת אֲשׁוּר וְהַנְּהָר הָרְבִיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה אֱלֹהִים ¹⁵
אֶת-הָאָדָם וַיַּנְחֵהוּ בֶּגֶן-עֵדֶן לַעֲבֹדָה וּלְשִׁמְרָהּ: וַיִּצְו יְהוָה ¹⁶
אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֵּן אָכַל תֹּאכֹל: וּמֵעֵץ ¹⁷
הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת
תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ ¹⁸
אֶעֱשֶׂה-לּוֹ עֹזֵר כְּגִדּוּדוֹ: וַיִּצֹר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל- ¹⁹
חַיַּת הַשָּׁדָה וְאֶת כָּל-עֵיף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לִרְאוּת
מִה-יִקְרָא-לָּהּ וְכָל אֲשֶׁר יִקְרָא-לָּהּ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ:

to following nouns because it has art. vii. 6. *warag*, and *evil*, a. xii. 7. a. the *Kamez* properly a *Pathah* but lengthened in pause.

10. *wēnahar*, and a river, s. n. m. *yoze'*, was going out, part. m. I. fr. יָצָא ch. i. 12. *megeden*, xii. 14. *lēhashkoth*, to water, in. V. cr. fr. שָׁקָה (v. 6). *umishsham*, and from thence. xii. 16. *yippeded*, was divided, 3. m. s. F. II. fr. פָּרַד, separated, xiii. 60. 6. *wēhayah lē-*, and it became, xii. 6. P. with *Waw* conv. and therefore equal in time to the former tense and to be construed like it as an imperfect xiii. 62: 'arbagah, four. r'ashim, pl. m. of ראש head.

11. *shem*, n. m. s. a name, ant. to following word. *hu'*, m. pr. *he*, that. *hassovev*, (is) the one encircling, part. I. m. s. with art. xii. 10. a. xii. 16. *hazzahav*, s. m. n. the gold, with art.

12. *uzāhav*, and the gold of, cr. of last word with י ii. 11, xii. 7. *hahiw'* (pronounced *hi'*) f. pr. 3. pers. xii. 11. *habbēdolāh*, n. the beryl, or crystal. *we'veen*, and the stone of, u. *hashshoham*, the onyx.

14. *haholek*, part. I. fr. הָלַךְ went, the one going. *kidmath*, to the east of, cr. of קִדְמָה the east, a f. form of קָדַם (v. 8).

15. *wayyikkah*, and he took, 3. s. m. F. with *Waw* conv. fr. לָקַח took, this is like Vs. in ג. *wayyannihehu*, and he placed him, 3. s. m. F. V. with *Waw* conv. and af. fr. נָח rested. *lēgovdah*, to till it, in. cr. with ל and af. 3. f. fr. עָבַד served, tilled. *ulēshomrah*, and to keep it, in. cr. with ו, ל and af. 3. f. fr. שָׁמַר kept.

16. *wayēzaw*, and He commanded, 3. s. m. F. ap. III. fr. צָוָה. See in. Vs. *le'mor*, see ch. i. 22.

'akol in. abs. fr. אכל Ch. i. 29, xiii. 53. *tokel, thou mayest eat*, 2. m. s. F. same V. xiii. 60. 11. in p.

17. mimmennu, *of it*, xii. 17. 'ākolkā, *for in the day of thy eating*. in. with af. 2. m. moth, in. abs. *to die*. tamuth, *thou shalt die*.

18. hēyoth, *the being of*, in. cr. fr. הָיָה. lēvaddo, *by himself*, xii. 17. 'egēseh-llo, *I will make him*, 1. s. F. followed by prep. with af. and euphonic Dagesh ii. 16. gezer, s. n. *a help*. kēnegdō, lit. *as before him, according to, or like himself, meet for him*.

19. wayyizer, a variant of form in v. 7. wayyave', *and he brought*, 3. s. m. F. V. fr. בָּא to come. lir'oth, *to see*, in. cr. with prefix from רָאָה *saw*. mah-yyikra'-lo, *what he will call him*, xii. 16. shēmo, *its name*. shem, with af. xiii. 72. *the order must be changed and as for every living thing that which man calls it is its name*.

20. shemoth, pl. of shem. lo'-maza', *he found not, impersonally one did not find, there was not found*, xiii. 48.

21. wayyappel, *and He caused to fall*, 3. s. m. F. V. fr. נָפַל *fell*. tardemah, s. n. *a deep sleep*, fr. r. דָּרַם in II. wayyishan, *and he slept*, 3. s. m. F. fr. שָׁן *slept*, in p. wayyikkah, (v. 15). 'ahath, *one of*, f. of 'ehad. mizzalgothayw, *from his ribs*, pl. of צֵלַע *a rib*, with prefix and af. 3. m. s. wayyisgor, *and He closed up*, 3. s. m. F. with Waw conv. fr. סָגַר *he shut*. basar, n. s. m. *flesh*. tahtennah, *instead of it*. tahath, with af.

22. wayyiven, *and He built*, 3. m. F. ap. fr. בָּנָה *he built*. lakah, 3. s. P. m. *he took*. wayēvi'eha, *and he brought her*. Long *Hirik* written defectively.

23. zo'th f. of זָהָה xii. 16. happagam, lit. *the time, i. e. now*. gezem, s. n. *a bone*. megāzamay,

from my bones, vii. 22. *uvasar, and flesh*, xii. 7. *mibbēsari, of my flesh*, same with af. and יִכָּרֶה. *yikkare'*, 3. s. m. F. II. fr. יִכָּרֶה *shall be called*. 'ishshah, *woman*. lukkōhah-zzo'th, *this was taken*. P. VI. 3. f. anomalous form.

24. *gal-ken, therefore*, xii. 16. *yagāzov-'ish, a man shall leave*, 3. m. s. F. fr. עָזַב *left*. The Holem becomes *Kamez Hatuf* before *Makkaf*. 'aviw', *his father*, for אָב a father with af. viii. 9. 'immo, *his mother*, fr. אִמָּה, with af. vii. 14. *wēdavak, and shall cleave*. P. with Waw conv. *bē'ishto, to his wife*, fr. אִשְׁתּוֹ cr. of אִשָּׁה with af.

25. *wayyihyu, 3. m. pl. F. fr. הָיוּ and they were*. shēneyhem, *both of them*, fr. שְׁנֵיהֶם with af. gārummim, *naked*, pl. of עָרֹם. The Dagesh after *Shurek* is of course anomalous but directed by the masoretic note at the foot of the page. *yithboshashu, they were ashamed*. 3. pl. m. F. vii. fr. בִּשְׁתּוֹ *to be ashamed*. *Kamez*, on account of pause xiii. 60, 6. 66.

CHAPTER III.

1. *wehannahash, and the serpent*, copula, art. n. s. m. *garum, a. m. subtle*. mikkol, *more than all*, for min xii. 14. 'af ki-amar, *yea hath God said*, xii. 16. lo' tho'kēlu, *ye shall not eat*. 3. m. pl. F.

2. *watto'mer, and the woman said*. 3. f. s. F. with Waw conv. xii. 64. mippēri for min pēri, *of the fruit of*, ant. to gez. no'kel, 1 pl. F. xiii. 60. 11.

3. *welo' thiggēgu, neither shall ye touch*, 2. m. pl. F. fr. נִגַּע *touched*. pen-tēmuthun, *lest ye die*, 2. m. pl. F. fr. מָוֹת *to die*. xii. 16. 18.

4. xiii. 53.

5. yodeag, part. m. I. of יָדַע *he knew*. xiii. 20. bēyom 'āolkem, *in the day of your eating*, ant. and con. xiii. 55. in. with af. 2. pl. m. wēnifkēhu, *then shall be opened*. 3. m. pl. P. II. with Waw conv. fr. פָּקַח *opened*, xiii. 62. geyneykem, *your eyes*, dual fr. עַיִן *an eye*, with af. 2. pl. m. wihiythem, *and ye shall be*. P. 2. pl. m. fr. הָיָה with Waw conv. kē'lohim, *as gods*, for יָדָע xii. 2. yodēgey, *knowing*, part. m. pl. cr.

6. wattere', *and the woman saw*. F. 3. f. s. with Waw conv. fr. רָאָה. lēma'akal, *for food*, n. s. m. wēki tha'awah-hu', *and that an object of desire it*, was. n. s. f. lageynayim, *to the eyes*, dual with art. and prep. wēnehmad. (ii. 9). lēhaskil, *to make wise* in. V. fr. שָׂכַל *was skilful*, or taking the word as used Ps. xli. 2. *considering, looking on; to look to*, more proper to the object of sight. wattikkah, 3. f. s. F. with Waw conv. fr. לָקַח, ch. ii. 15. mippiryo, *of its fruit*, s. n. m. af. viii. 9. o. watto'kal, *and she ate*, 3. f. s. F. with Waw conv. in p. wattitten, 3. f. s. F. with Waw conv. fr. נָתַן ch. i. 17. lē'ishah, *to her husband*, with af. 3. s. f. gimmah *with her*, xii. 17. wayyo'kal, 3. s. m. F. Waw conv. in p.

7. wattippakahnah, 3. f. pl. F. Waw conv. fr. פָּקַח *opened*. geyney, pl. cr. fr. עַיִן *eye*. shēneyhem, *the two of them*, ix. 8. wayyedēgu, 3. pl. m. F. with Waw conv. fr. יָדַע. geyrummim, pl. m. fr. עָרֹם *naked*. hem, pr. 3. pl. m. wayyithpēru, 3. pl. m. F. Waw conv. fr. הָפַר *sewed*. gāleh, s. cr. fr. עֵלֶף *a leaf*, coll. the'enah, *the figtree*, s. n. f. wayyagāsu, 3. pl. m. F. lahem, xii. 17. hāgoroth, pl. fr. הָגֵרָה *a girdle*.

8. wayyishmēgu, 3. pl. m. F. fr. שָׁמַע *heard*. eth-kol, *the voice of*. mithhallek, part. VII. m. s. fr.

הלך *went walked.* wayyithhabbe', 3. s. m. F. VII. fr. נסתר, *hid himself*, x. 10.

9. 'ayyekkah fr. אייה *where?* xii. 17.

10. kolēka, kol, with af. 2. m. s. shamagti, 1. s. P. שמע *wa'ira', and I feared*, 1. s. F. with Waw conv. fr. ירא *feared*, xiii. 64, xii. 7, x. 3. a. 'anoki, pr. 1. s. *wa'ehave'* 1. s. m. F. II. Waw conv. x. 10.

11. mi, *who?* xii. 16. higgid, V. P. 3. m. s. fr. נגיד not used in I., *told.* lēka, xii. 17. 'attah, pr. hāmin, *whether from*, xii. 9. ziwwithika, P. III. 1. s. with af. ch. ii. 16, *I commanded thee.* lēvilti, *to not = not to*, xii. 17. 'ākol in cr. *as to the not eating of* 'akalta, *hast thou eaten?* 2. s. m. P.

12. nathattah for nathantah, see the Verbs x. 2. m. s. P. gimmadi, *with me*, xii. 17. nathēnah-lli, 3. f. s. P. ii. 16. wa'okel, 1. s. F. I. with Waw conv. *and I ate.*

13. la'ishshah, xii. 3. mah-zzo'th, *what is this?* xii. 16, ii. 16. gasith, 2. f. s. P. fr. gasah. hishshāni, 3. m. s. P. V. with af. i. s. *he caused me to forget*, *beguiled* fr. נשח *forget*, x.

14. gasitha, 2. m. s. P. 'arur, part. pass. m. s. fr. ארר *cursed.* gal-gēhonēka, *upon thy belly*, xii. 17 and גרון *the belly*, with af. v. 3. thelek, *thou shalt go* fr. הלך *went*, F. 2. m. s. Verbs in Yod x. wēgafar, *and dust*, s. n. m. kol-yēmey, cr. of yamim, *all the days of.* hayyeyka, *thy life*, hayyim with af. v. 3.

15. wē'eyvah, *and enmity*, s. f. n. fr. אויב *treated as an enemy.* 'ashith, *I will put*, F. 1. s. fr. שח *to put.* zargāka, *thy seed.* zerag, with af. v. 3. yēshufēka, *he shall bruise*, F. 1. s. m. fr. שח *to bruise* with af. xiii. 45. tēshufennu, *thou shalt bruise him*, F. 2. m. s. with af. 3. v. 3. gakev, *on the heel*, xiii. 45.

16. *harbah* in. V. in. fr. רָבָה *multtplied*, xiii. 53. *arbeh* F. V 1. s. *gizzēvonek* fr. *gizzavon*, with af. v. 3. *thy sorrow*. *heron*, *conception*, s. n. fr. הָרָה *conceived*. *bēgezev*, *in sorrow*. *teledi*, *thou shalt bear*, 2. f. s. F. fr. יָלַד. *vanim*, *sons*, *children*, pl. of בֵּן viii. 2. Dagesh not inserted because of preceding quiescent letter iii. 4. 1. *tēshukathek* fr. תִּשְׁקָה *thirst*. *desire*, with af. *yimshol-bak*, F 1. s. m. xii. 17.

17. *'ishteka* for *'ishtēka*. *'ārurah* f. part. (v. 14) xii. 17. *to'kālennah*, *thou shalt eat of it*, 2. m. s. F. with af.

18. *koz*, s. n. m. *thorn*, coll. *dardar*, *bramble*, coll. *tazmiah*, *she*, *the ground*, *shall cause to shoot forth*, 3. f. s. F. V

19. *zegath* cr. of זָעַת *sweat*, vii. 7. 2. *'appeyka*, pl. of *'af* with af. 2. s. m. *lehem*, s. n. m. *bread*, comp. *Bethlehem*. *gad*, *until*, xii. 17. *shuvēka*, *thy returning*, in. cr. *lukkahta*, VI. P. 2. m. s. *tashuv*, 2. m. s. F.

20. *hawwah*, a f. form of חַי *alive*, *living*. *'em*, *a mother*, vii. 14.

21. *ulē'ish'o*, *and to his wife*, xii. 7. 2. vii. 25. *kothnoth*, pl. cr. fr. חֵטָה *a tunic*, *coat*. *gor*, *skin*. *wayyalb'ishem*, V. F. 3. s. m. with Waw conv. and af. fr. לָבַשׁ *put on a garment*.

22. *hen*, *behold*, xii. 16. *kēahad*, *like one of*, ix. 10. *ladagath*, *to know*, in. cr. fr. יָדַע xii. 2. *gattah*, *now*, xii. 16. *pen-yishlah* *take care lest he put forth*, F. 3. s. m. fr. הִשְׁלַח *put forth*, *sent*, xii. 16. *yado*, *his hand*, vii. 16. *wēlakah*, P. with Waw conv. equal therefore in time to the former tense. *gam*, *also*. *wahay*, xii. 7. a. P. of חַי defective xiii. 62. *golam*, *eternity*, s. n. m.

23. wayeshallehehu, 3. s. m. F. III. with Waw conv. and af. notice the *intensive* force of this word compared with the *Kal* in the former verse *He sent him forth not to return*, x. 10. lagavod in. cr. with prep. fr. לָגַבְדָּ *tilled, served. lukkah*, P. IV. mishsham, xii. 16.

24. wayġgaresh, 3. s. m. F. iii. fr. נָרַשׁ *drove out*, xii. 7. wayyashken, 3. s. m. F. V. for שָׁכַן *dwelt. hakkēruvim*, pl. of כְּרוּב *Kibbuz* for *Shurek*, ii. 5. lahat, s. n. m. *flame. herev, a sword*, s. n. f. hammith-happeketh, part. f. vii. fr. הִפָּךְ *turned. agreeing with herev, the sword which turned itself*, or see xiii. 22, xii. 10. lishmor, in. cr. of שָׁמַר *kept. 'eth-derek, the way of. Segolate n. definite because the ant. to the following words vii. 4, 22.*

CHAPTER IV.

1. wattahar, 3. f. s. F. fr. הָרָה *conceived* with Waw conv. xiii. 64. wattedel, 3. f. s. F. fr. יָלַד *bore. kanithi*, P. 1. s. fr. קָנִיתִי *got, acquired.*

2. wattosef, 3. f. s. F. fr. יָסַף *added* with Waw conv. laledeth in. cr. f. יָלַד xii. 2. 'eth-'ahiw, *his brother*, viii. 9. c. rogeh, part. m. cr. fr. רָעָה *fed cattle vii. 7. 1. zo'n, sheep. goved, part. m. s.*

3. mikkez, for min, kez, s. n. *the end. wayyave'*, 3. s. m. F. V. fr. בֹּא *to come. minhah, s. f. n. an offering.*

4. hevī, P. V. fr. bo'. bēkor, *the first born. mehelvehem, from their fat*, fr. חֵלֶב *fat*, with af. 3. pl. the Yod of pl. is wanting as in ch i. 21, or it may be sing. See Buxtorf s. v. wayyishag, F. ap. 3. s. m. fr. שָׁעָה *looked to, regarded*, x. 11. minhatho, af. 3. s. viii. 8.

5. wayyihar, F. ap. 3. s. m. fr. הָרָה *was hot, angry*. wayyippēlu, F. 3. pl. m. fr. לָפַל *fell*. panayw fr. panim, *face*, with af. vi. 20.

6. lammah, xii. 16. nafēlu, 3. pl. m. paneyka (v. 3).

7. halo', *is there not*, xii. 9. 'im-teytiv, *if thou doest well* fr טָב *was good*, V. F. 2. m. s. sē'eth, *exaltation*, in. cr. fr. נִשָּׂא *bore, lifted*, used as an abstract n. lappehath, *at the door*, r. פָּתַח *opened*, xii. 3. hatta'th, *sin or a sin-offering*, s. n. rovez, *croucheth*, part. m. like an animal fit for sacrifice, but the meaning is doubtful. wē'eleyka, *and to thee*, xii. 17. tēshukatho af. *his*, ch. 3. 16, which see.

8. After the fourth word some old versions, e. g. Sam. and Syr. had, *Let us go into the field*. bihyotham, *in their being*, i. e. *when they were*, in. cr. with af. fr. הָיָה. wayyakom, F. 3. m. s. ap. fr. קָם *to arise*. wayyahargehu, 3. m. s. F. with Waw conv. and af. fr. רָגַל *slew, and he slew him*. Dagesh not inserted in ל because of the slight vowel iii. 4. 2 and 6.

9. 'ey, xii. 17, *where?* 'ahika, viii. 9. c. yadagti, 1. s. P. xiii. 59. 3. hashomer, *am I keeping*, part. m. s.

10. meh, *what?* xii. 16. gasitha, 2. m. s. P. dēmey, pl. cr. fr. דָּם *blood*, vii. 16. zogākim, pl. part. m. fr. צָעַק *cried out*, agreeing with *blood*, xiii. 22, xii. 17.

11. pazēthah, 3. s. f. P. fr. פָּתַח *opened*. 'eth-piha, vii. 25. lakahath, *to receive*. lē and in. cr. fr. לָקַח *took*, the *la* therefore not radical. miyyadeka, vii. 16. yad with min. xii. 14 and af.

12. tagāvod, F. 2. s. m. fr. עָזַר. teth in. cr. fr. עָזַר which see. kōhah, kōah, n. *strength*, with af. 3. f. s. nag, part. s. m. fr. נָאָה *to wander*. wanad, xii. 7, part. s. m. fr. נָאָה *to flit, wander*. tihyeh, 2. s. m. F. fr. הָיָה.

13. *gāwoni* fr. עָוֹן iniquity with af. v. 3. minnēso', *than to bear*, in. cr. fr. אֲשָׁנִי or it may be taken interrogatively *is my iniquity greater than can be forgiven*; the *V* has both meanings, xii. 14.

14. *gerashta*, 2. s. m. P. III. ch. iii. 24. *umippaneyka*, *and from thy face*. panim, with af. v. 3. min and Waw. 'essather, F. 1. s. II. fr. הִידָּ wēhayithi, *and I shall by*, P. 1. sing. with Waw conv. xiii. 62. *kolmožē'i*, *every one finding me*, part. s. m. fr. מִצָּד found, with af. of object xiii. 50. *yahargeni*, F. 3. m. s. See (v. 8), Dagesh omitted as above.

15. *laken*, *therefore*, xii. 16. *horeg*, part. s. m. *shivgathayim*, *sevenfold*, ix. 7. *yukkam*, VI. 3. s. m. F. fr. נָקָם *avenged*. wayyasem, *and he put*, 3. s. m. F. with Waw conv. fr. שָׁם *to put, set*. 'oth, *a sign, mark*, gave him a token to remind him of the promise continually. *hakkoth*, in. V. fr. נָקָה *smote*, xii. 17. *možē'o*, part. with af. v. 3.

16. *wayyeze'*, *and Kayin went out*, 3. s. m. F. Waw conv. fr. יָצָא ch. i. 12. *millifney*, *min-lě-pēney*, cr. of panim, iii. 1. *wayyeshev*, 3. s. m. F. fr. שָׁב *dwelt*. *kidmath*, ch. ii. 14.

17. *wayyedag*, 3. s. m. F. fr. בָּנָה *boneh*, part. s. m. fr. בָּנָה *built*. *gir*, *a city*, vii. 25. *běno*, viii. 2.

18. *wayyiwwaled*, 3. s. m. F. II. fr. לָחַק *lahānok*, xii. 2.

19. *shētey*, *two of*, ix. 10, iii. 5. *nashim*, *women*, *wives*, vii. 25. *hashshenith*, *the second*, ix. 10.

20. 'āvi, *the father of*, viii. 9. b. *yoshev*, *him dwelling in*, part. s. m. 'ohel, *a tent*, s. n. m. *umikneh*, *and cattle*, xii. 7 fr. r. קָנָה.

21. *tofes*, part. s. m. fr. שָׁפָה *laid hold of, seized, handled*. *kinnor*, s. n. m. *a lute, lyre*. *gugav*, prob. *a lute*.

22. *yalēdah*, 3 f. s. P. *lotesh*, part. s. m. *one sharpening, instructing*. *horesh*, part. s. m. of *חָרַשׁ* wrought, in stone work &c. *nēhosheth brass*. *varzel, iron*, *wa'āhoth*, xii. 7. viii. 9.d.

23. *nashayw, wives*, with af. *his*. *shemagan im*. ap. 2. f. pl. for *שְׁמַעְנָה*. *vnēshey*, vii. 25. *ha'āzennah*, V. im. 2. f. pl. the Dagesh shews the last radical doubled by the addition of the termination *נָה*—*'imrathi* fr. *אָמַרְתָּ* a word, with af. *my*. *haragti, I have slain*, P. 1. s. or it may be interrogative, the *ki*, marking this. *lefizgi, I hurt* and af. *to my stroke*, *yeled, a child, young person*. *habburathi*, fr. *חַבְּרָתָהּ*, a wound, viii. 8.

24. ix. 10. 5.

25. *shath*, P. 3. m. s. of *שָׂתַת* to put, place, assign. *'aher, a. another*. *kī* xii. 16. *hārago*, P. 3. m. s. with af. See p. 135.

26. xiii. 7. *yullad*, iv. of *יָלַד*. P. 3. m. s. *'az*, xii. 16. *hukal*, vi. of *הִקְלַל* P. 3. s. m. *it was begun*. *likro'*, in. cr. with *ל*.

CHAPTER V

In this Chapter, see ix. *passim*.

1. *sefer*, s. n. a book, Segolate vii. 22. *bēro'*, in. cr. *bidmuth* xii. 2.

2. *bēra'am*, P. 3. s. m. af. *shēmam, shem*, with af. *hibbarē'am*, ch. ii. 4.

3. *wayēhi*, 3. s. m. F. Waw conv. fr. *הָיָה*, and he lived. *shēloshim*, 30. ix. 10. *ume'ath*, cr. *מֵאָתָה* and a hundred of. *wayyoled*, 3. m. s. F. V. with Waw conv. fr. *יָלַד*. *bidmutho*, v. 3. *kēzalmō*, iii. 4. 1. vii. 22. 2. *wayyihyu*, 3. pl. m. F. Waw conv. fr. *הָיָה*. *'ahārey, after*. xii. 17. *hōlido*, in. V. af. *shē-*

moneh, ix. 10. me'oth, pl. *ban'im uvanoth*, viii. 2. Dagesh omitted in the second word because כ ceases to be initial iii. 4. 1.

5. tēshag, cr. of תִּשַׁע ix. 10. wayyamoth, 3. m. s. F. Waw conv. fr. כוֹת, if this word were not in pause the Waw conv. would make it וַיָּכֹת. xiii. 64.

8. shēteym, iii. 5.

22. wayyithhallek, 3. s. m. F. VII. fr. הִלְךָ *went, walked*, Waw conv. 'eth — ha'ēlohīm 'eth, is here the prep. not the mark of the objective case.

24. wē'eynennu, ו and אֵין with af. *his* xii. 17, and *he was not*.

29. yēnahāmenu, 3. s. m. F. III. with af. *us* fr. נָחַם in III. *comforted*, this son *shall comfort us*. mim-magāsenu, min and magāseh with af. *our* viii. 7. the r. is עָשָׂה *made, concerning our work*. umegizzēvon, see ch. ii. 16. cr. s. with ו and בָּן prefixed xii. 7. 14. yadeynu, pl. fr. יָד, vii. 16. with af. *our*. 'erārah P. III. fr. אָרַר with af. *her*.

CHAPTER VI.

1 kī-hehel, *when man began*, P. V. 3. m. s. fr. הִלָּל. larov in. cr. fr. רַבַּב *became numerous*, xi. 7. yullēdu, P. IV. 3. pl.

2. wayyir'u, 3. pl. m. F. with Waw conv. fr. יָרָא. bēney-ha'ēlohim, *the sons of God*, viii. 2. tovoth, a. f. pl. hennah, v. 2. wayyikhu, 3. pl. m. F. fr. לָקַח Dagesh suppressed iii. 6. baharu, 3. pl. P. fr. בָּחַר, *chose*, in pause. x. 3. b.

3. yadon, 3. m. s. F. fr. דָּן, *to judge, strive*. Holem for Shurek so יָשַׁב Eccles. 12. 7. Cf. יָבֹא and יָבוֹשׁ the intermediate form between יָרַק and יָרַן. So we

have *Shurek* for *Holem* in F. of the three *Vs.* רֶנֶן Prov. xxix. 6. רֶצִיץ Is. xlii. 4. and שֹׁדֵר Ps. xci. 6. others invent a *r.* to satisfy the form of this particular word. *ruhi* fr. רוּחַ with af. *my* v. 3. bēshaggam fr. כִּי, אֲשֶׁר, וְ, in as much as he *a'so*, xii. 15.

4. hannēfelīm, pl. s. m. prob. the pl. of a Chald. pass. part. fr. נָפַל *the giants.* yavo'u, 3. m. pl. F. בֹּא to come, go in. wēyalēdu, and they bare P. with Waw conv. equal in time to yavo'u. haggibborīm, *the heroes*, pl. of gibbor, *hero, mighty man.* megolam, xii. 14. 'anshey, pl. cr. of אִישׁ vii. 25.

5. rabbah, f. of a. רַב many, much, great, vii. 12. ragath, s. cr. of רָעָה evil, wickedness. yezer, s. n. m. *imagination, thought* in cr. with the next word itself in cr. with the next vii. 5. mahshēvoth, pl. cr. of מַחְשָׁבָה s. n. f. *a thought, device*, ii. 11. libbo, fr. lev, heart, vii. 14. rak, only, p.

6. wayyinnahem, 3. s. m. F. II. with Waw conv. fr. נָחַם, in II. *was grieved, repented.* wayyithgazzev, 3. s. m. F. VII. fr. צָעַב, *pained, grieved.*

7. 'emheh, 1. s. F. fr. מָחָה, *blotted out*, xi. 9. bara'thi, P. 1. s. nihamti, 1. s. P. II. fr. נָחַם. gāsithim 1. s. P. with af. *them.*

8. maza', ch. ii. 20. hen, s. n. m.

9. zaddik, a. s. m. *righteous.* tamim, a. s. m. *perfect, upright, sincere.* bēdorothayw, pl. of דֹּר s. n. m. *a generation* with af. *his*, ii. 19.

11. wattishshaheth, 3. f. s. F. II. with Waw conv. fr. שָׁחַת not used in Kal *was corrupted* morally. wattimmolē, 3. s. m. F. II. hamas, s. n. m. *violence.*

12. nishhathah P. II. 3. s. f. in p. x. 3. b. hishhith, P. 3. m. s. V. דָּאֲרָה, vii. 22. 2.

13. *kez*, Ch. iv. 3. *ba'* P. fr. בָּא, *to come*. *lēfanay*, xii. 17. *malē'ah*, P. 3. f. s. mippēney-hem = *min* and *panim* with af. *their*. *hineni* xii. 17. *mashhitham*, V. part. with af. *them*.

14. *gāseh*, im. 2. m. s. *tevath*, s. cr. of תֵּבָה vii. 7. 2. *an ark*, only used of Noah's and that in which Moses was exposed. *gāzey*, pl. cr. of צֵד. *kin-nim* pl. of קֵן vii. 14, *a nest, cell, chamber*. *tagāseh*, 2. s. m. F. *wēkafarta*, 2. s. m. P. with Waw conv. fr. כָּפַר, *covered, coated*. *bayith*, s. n. *a house*, vii. 14. *mibbayith* *from within*. *huz*, *any open place without* *mihuz*, *from without, outside*, here Dagesh is implied iii. 10. xii. 14.

15. *ammah*, s. f. n. *a cubit*. 'orek, s. n. m. *length*, here in cr. vii. 4. *rohbaḥ*, fr. רָחַב s. n. m. *width* with af. *her* v. 3. *komathah* fr. קוֹמָה s. n. f. *height* with af. *her* v. 3.

16. *zohar*, here only s. n. m. *a window*, prob. *tekallennah*, 2. s. m. F. III. fr. כָּלָה Ch. ii. 1. with af. *her* and Nun epenthetic v. 3. *milmaglah*, *from above* = *min-le-maglah*. Dagesh implied iii. 6. *bē-ziddah*, fr. צָר *a side* vii. 13. *tasim* 2. s. m. F. *tahtiyim*, pl. m. of תַּחְתִּי *a lower*. *shēniyim*, pl. of שְׁנֵי, ix. 10. *shēlishim*, pl. of שְׁלִישִׁי ix. 10. *tagāsehha*, 2. s. m. F. with af. *her*.

17. *wa'āni*, xii. 7. b. v. 1. *mevī'*, V. part. of מָוַה. *mabbul*, s. n. m. *destruction*, only used of the flood of Noah. xiii. 45. vii. 6. *lēshaheth*, in. cr. III. *yigwag* 3. m. s. F. of גָּוַע, in p. *expired*, not a hollow V.

18. *wahākimoṭhī*, 1. s. P. V. with Waw conv. fr. מִקֵּץ. See hollow Vs. *bērithī*, fr. בְּרִית, *covenant*, with af. *my*. 'ittak. xii. 17. *uvatha*, 2. s. m. P. *and thou shalt come*, vii. 25. viii. 2.

19. *hahay*, iii. 10. *that which liveth, is alive.* *tavi'*, 2. s. m. F. *behahyoth*, in. cr. V. fr. חַיִּים x. 10.

21. *kah*, im. 2. m. s. fr. קָחַל ye'akel, 3. m. s. F. II. fr. קָחַל xiii. 60. 4. wē'asafta, 2. s. m. P. fr. קָחַשׁ, *gathered, collected*, with Waw conv. xiii. 62.

Analysis of the first six Psalms.

PSALM I.

1. 'ashrey, *oh the blessings of, how blessed is*, pl. m. cr. xii. 17. *ha'ish, the man*, iii. 14. 'asher, xii. 16. *who.* lo' halak, *hath not walked*, 3. m. s. P. bagazath, *in the counsel of* s. cr. f. fr. עָצָה vii. 7. 2. with כָּ xii. 2. *rēshagim, wicked men* a. pl. m. fr. רָשָׁעִים. *uvēderek, and in the way of*, xii. 7. 2. vii. 22. 2. *hatta'im, sinners*, pl. m. of חַטָּאִים vii. 10. *gamad*, P. 3. s. m. in pause, *he stood.* *uvēmoshav, and in the seat of*, cr. of moshav, vii. 17. *lezim, pl. of lez, a scorner.* *yashav, in p.* P. 3. s. m. *he sat.*

2. *ki'im, but*, xii. 16. *bēthorath in the law of*, cr. fr. תּוֹרָה vii. 7. 2. *hefzo, is his delight*, vii. 22. 1. *uvēthoratho, and in his law*, xii. 7. 2. v. 3. *yehgeh*, 3. s. m. F. fr. הִתְהַלַּךְ, *meditated.* *yomam, adverb. daily, by day.* *walayēlah*, xii. 7. a.

3. *wēhayah, and he shall be*, P. with Waw conv. xiii. 62. *kēgez, like a tree*, xii. 5. n. s. m. *shathul*, part. pass. m. s. fr. שָׁחַל, *he planted.* *gal-palgey-mayim by the streams of water*, xii. 17. vii. 22. 2. viii. 9. a. *piryo, his fruit*, viii. 9. o. *yitten*, F. 3. s. m. fr. יָתַן, *he gave.* *bēgitto, fr. עֵת time*, vii. 14.

wēgalehu, *and his leaf*, fr. עָלָה viii. 7. yibbol, F. 3. s. m. fr. נָבַל x. 3. a. wēkol, xii. 17. yagāseh, F. 3. s. m. fr. עָשָׂה *made, did*. yazliah, 3. s. m. F. V. fr. צָלַח *prospered*, V. id.

4. lo'-ken, *not so are*, xii. 16. harēshagim, iii. 14. kammōz, *like the chaff they are*, xii. 3. tid-dēfennu, F. 3. s. f. fr. נָזַף, *scattered*, with af. *his* v. 3. ruah, n. s. f. *the wind*.

5. gal-ken, *therefore*, xii. 16. yakumu *they shall stand*, F. 3. m. pl. fr. קָם *to stand*. bammishpat, xii. 3. *in the judgment*. bagādath, *in the assembly*, s. cr. fr. עָרָה vii. 7. 2. zaddikim, a. pl. m. fr. צַדִּיק, *righteous*.

6. yodeag, part. m. s. fr. יָדַע *knew*. to'ved, F. 3. s. f. fr. אָבַד xi. 12. *perished, the way of wicked men shall perish*.

PSALM II.

1. Iammah, xii. 16. *why?* ragēshu, P. 3. pl. fr. רָגַשׁ, *was tumultuous*, goyim pl. of גּוֹי *a nation*. ulē'ummim, *and peoples*, pl. fr. מִמִּם. yehgu, F. 3. pl. m. fr. הִנֵּה Ps. i. 2. rik, a. *a vain thing, empty*.

2. yithyazzēvu, F. 3. m. pl. VII. fr. יָצַב *only in VII. stood up, stood fast*. malkey-'erez, *the kings of earth*, vii. 22. 2. pl. cr. of melek vii. 6. rozenim, n. pl. m. *princes*. nosēdu, P. 3. pl. II. fr. יָסַד *in II. plotted*. yahad, *together*, in p. meshiho, *mashiah*, with af. *his*, *Messiah* xiii. 70. 9.

3. nēnattēkah, 1. pl. F. III. fr. נָתַתְּ *drew away*, with הָ par. xii. 18. mosērothemo, pl. with poet. af. *their*. v. 3. *bonds*. nashlikah, 1. pl. F. V. fr. נָשַׁלְתָּ, *cast away*, with הָ par. mimmennu, xii. 17. gāvōthemo, pl. with af. *their*.

4. yoshev, part. s. m. fr. יָשַׁב, *dwelt*. bashshamayim, *in the heavens*, xii. 3. yishak, 3. m. s. F. fr. שָׂחַק, *laughed*. 'ādonay, *my Lord* fr. אֲדֹנָי pl. with af. *my*. The *Kamez* in this word marks its reference to the Divine Being. yilgag, 3. m. s. F. fr. לָעַג, *scorned*. lamo, xii. 17.

5. 'az, xii. 16. yēdabber 3. s. m. F. III. fr. דָּבַר *spoke*. bē'appo, *in his wrath* fr. אַף *anger*. uva-hārono fr. חֲרוֹן *wrath*. xii. 7. v. 3. yēbahālemo, 3. s. m. F. III. fr. בָּהַל, not used in *Kal*, *vexed* with af. *them*.

6. wa'āni, *but I*, xii. 7. nasakti, 1. s. P. fr. נָסַקְתִּי, *anointed, appointed*. malki, vii. 22. 2. har-kodshi, *the mountain of my holiness* fr. שְׂכָרְךָ xiii. 39. vii. 23.

7. 'āsappērah, 1. s. F. III. fr. סָפַר *recounted* with ה par. 'el-hok perhaps for 'eth, xii. 6. a. 'amar, P. 3. s. m. *said*. 'elay, xii. 17. bēni, viii. 2. 'attah, v. 1. hayyom, *the day = to day*. yēlidtīka, P. 1. s. with af. *thee* m. xi. 12.

8. shē'al, im. m. s. fr. שָׁאַל *asked* x. 3. c. mim-menni xii. 17. we'ettēnah, *and I will give*, 1. s. F. with ה par. xii. 18. fr. נָתַן *gave*. goyim, vi. 9. nahālatheka, *as thine inheritance*, vii. 7. v. 3. fr. נָחַל, *inherited* in p. wa'āhuzzathēka, *and thy possession*, xii. 7. fr. נָחַז *possessed*. afsey-arez, vii. 22. 2. ii. 21.

9. terogem, *thou shalt break them*, 2. m. s. F. fr. רָעַע, *broke, crushed*. bēshevet, *with a rod of*, ant. to barzel s. n. m. iron. kikli, *like the vessel of*, xii. 2. yozet, part. s. m. of יָצַר *formed, fashioned; a potter*. tēnappēzem, 2. m. s. F. III. fr. פָּצַע, *dashed in pieces*, with af. *them* m.

10. wegattah, *and now* xii. 16. mēlakim, *o ye kings* vii. 22. 2. haskālu, im. V. 2. pl. m. *be ye wise*. hiwwasēru, im. II. fr. יָסַר *corrected; be ye corrected*

- 14 ותאמר האשה הנחש השיאני ואכל: ויאמר יהוה אלהים
 אל-הנחש כי עשית זאת ארור אתה מכל-הבהמה ומכל
 חית השדה על-גחנהך חלד ועפר תאכל כל-ימי חייך:
 15 ואיבה אשית בינה ובין האשה ובין זרעה ובין זרעה היא
 16 ישופך ראש ואסה תשופנו עקב: אל-האשה אמר הרבה
 ארבה עציניך והרבה בעצב תלדי בנים ואל-אישך תשוקתך
 17 והוא ימשל-בך: ולאדם אמר כי שמעת לקול אשתך
 ותאכל מן-העץ אשר צויתיך לאמור לא תאכל ממנו ארורה
 האדמה בעבורך בעצבון תאכלנה כל ימי חייך: וקוץ
 18 ודרדר תצמיח לך ואכלת את-עשב השדה: בזעת אפיק
 19 תאכל לחם עד שוקך אל-האדמה כי ממנה לקחת פרעפר
 אסה ואל-עפר תשיב: ויקרא האדם שם אשתו חיה כי
 21 הוא היתה אם כל-חיי: ויעש יהוה אלהים לאדם ולאשתו
 22 כתנות עור וילבשם: ויאמר יהוה אלהים הן האדם היה
 באחד ממנו לדעת טוב ורע ועסה פן-ושלח ידו ולקח גם
 23 מעץ החיים ואכל וחי לעלם: וישלחתי יהוה אלהים מגן
 24 ערן לעבר את-האדמה אשר לקח ממש: ויגרש את-האדם
 וישכן מקדם לגן-ערן את-הנדרים ואת להט החרב
 במפתחפת לשמר את-דרךך עץ החיים:

4.

- והאדם ידע את-חיה אשתו ופתה וטלד את-קין *
 2 ותאמר קניתי איש את-יהוה: ותספ ללדת את-אחיו את-
 3 הבל גיהי-הכל רעה צאן וקנן היה עבד אדמה: ויהי
 4 מקץ ימים ויבא קין מסרי האדמה מנחה ליהוה: והבל
 הבא גם-הוא מבכרות צאנו ומחלבהן וישע יהוה אל-הבל
 5 ואל-מנחתו: ואל-קין ואל-מנחתו לא שעה ויחר לקין *
 6 מאד ויפלו פניו: ויאמר יהוה אל-קין למה תרה לך
 7 ולמה גפלו פניך: הלא אם-תטיב שאת ואם לא תטיב *

לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תִּשְׁיָקְתוּ וְאַתָּה תִּמְשָׁל־בָּם:
 8 וַיֹּאמֶר קִין אֶל-הָבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קִין
 9 אֶל-הָבֶל אָחִיו וַיַּהַרְגֵהוּ: וַיֹּאמֶר יְהוָה אֶל-קִין אֵי הָבֶל
 אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אֱהִי אֹנֶכִי: וַיֹּאמֶר מֶה עָשִׂיתָ
 11 קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי מִן-הָאֲדָמָה: וְעַתָּה אָרִיר אֹתָהּ
 מִדְּהָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת-פִּיהָ לָקַחַת מִן-אֲדָמָה אָחִיךָ
 12 מִיָּדְךָ: כִּי חֹעֵבֶר אֶת־הָאֲדָמָה לֹא-תִתֶּנָּה תִּתֶּן-כֹּחָהּ לָךְ נָע
 13 וְנָדָה תִּהְיֶה בָאָרֶץ: וַיֹּאמֶר קִין אֶל-יְהוָה גְּדוֹל עֲוֹנִי מִנְּשׂוֹא:
 14 הֵן גִּרְשָׁשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיךָ אֶסְתָּר וְהָיִיתִי
 15 נָע וְנָדָה בָּאָרֶץ וְהָיָה כָל-מֹצְאִי יַהַרְגֵנִי: וַיֹּאמֶר לוֹ יְהוָה לֹבֵן
 כָּל-הָרֹג קִין שְׂבָעִתִּים יָקָם וַיִּשֶׂם יְהוָה לָקִין אוֹת לְבָלָתִי
 16 הַכּוֹת־אֹתוֹ כָּל-מֹצְאוֹ: וַיֵּצֵא קִין מִלְּפָנֵי יְהוָה וַיֵּשֶׁב בָּאָרֶץ-
 17 נוֹד קָדַם-תֵּעָר: וַיֵּדַע קִין אֶת-אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-חֲנֹךְ
 18 וַיְהִי בְנָה עִיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנֹךְ: וַיִּוֹלַד
 לְחֲנֹךְ אֶת-עֵירֶד וְעִירֶד יָלַד אֶת-מְחוּיָאֵל וּמְחוּיָאֵל יָלַד אֶת-
 19 מְחוּשָׁאֵל וּמְחוּשָׁאֵל יָלַד אֶת-לֹמֶךְ: וַיִּקְחֵה-לוֹ לְמֶכֶד שְׁתִּי
 20 נְשִׂים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלְחָה: וַתֵּלֶד עֵדָה אֶת-
 21 יִבְלָה הַיָּהּ הִזָּה אָבִי יֵשֶׁב אֶהְיֶה וּמִקְנָהּ: וְשֵׁם אָחִיו יִבְלָה הַיָּהּ
 22 הִזָּה אָבִי כָל-תֹּפֶשׁ כְּנוֹר וְעֵינֶיב: וְצִלְחָה גַם-הִיא יָלְדָה אֶת-
 הַיִּבְלָה בֶּן לְמֹשֶׁ כָּל-חֲרָשׁ נְהֻשֶׁת וּבְרָגֹל וְאַחֻזֹת הַיִּבְלָה-קִין
 23 נִעְמָה: וַיֹּאמֶר לְמֶכֶד לְנִשְׂיוֹ עֵדָה וְצִלְחָה שְׂמַעְנִי גִּזְלִי נְשִׂי לְמֶכֶד
 הָאֻנָּה אֲמַרְתִּי כִּי אִישׁ הִרְגָתִי לַפָּצְעִי וַיִּוֹלַד לַחֲבֵרְתִּי:
 24 כִּי שְׂבָעִתִּים יָקָם-קִין וּלְמֶכֶד שְׂבָעִים וְשִׁבְעָה: וַיֵּדַע אָדָם
 עוֹד אֶת-אִשְׁתּוֹ וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ שֵׁת כִּי שֵׁת-לִי
 26 אֱלֹהִים וְנָדַע אַחֵר תַּחַת הָבֶל כִּי הָרַגוּ קִין: וְלִשְׁת גַּם-הִיא
 יָלְדָה-בֶּן וַיִּקְרָא אֶת-שְׁמוֹ אֱנוֹשׁ אֵן הוֹחֵל לִקְרֹא בְּשֵׁם יְהוָה:

5.

* וְהַסֵּפֶר תּוֹלְדֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם בְּדָמִית
 2 אֱלֹהִים עָשָׂה אֹתוֹ: וְכָר וַתִּקְבֹּה בְּרָאִים וַיִּבְרָךְ אֹתָם וַיִּקְרָא

- 3 זֶת־שָׁמֶם אָדָם בַּיּוֹם הַבֶּרָאָה: וַיְהִי אָדָם שְׁלֹשִׁים וּמֵאָה
 4 שָׁנָה וַיּוֹלֶד בְּדַמּוּתוֹ בְּצִלְמוֹ וַיִּקְרָא אֶת־שְׁמִי שֵׁת: וַיְהִי
 5 וּמִרְאָה־אָדָם אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁת שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד
 6 בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי אָדָם אֲשֶׁר־חַי הָיָע מֵאֹת שָׁנָה ה
 7 וּשְׁלֹשִׁים שָׁנָה וַיָּמָת: וַיַּחֲרִישׁת חֲמִשׁ שָׁנִים וַיָּמָת שָׁנָה
 8 וַיּוֹלֶד אֶת־אָנֹשׁ: וַיַּחֲרִישׁת אַחֲרֵי הוֹלִידוֹ אֶת־אָנֹשׁ שְׁבַע
 9 שָׁנִים וּשְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיְהִי כָל־
 10 יְמֵי־שֵׁת שְׁפִים עֶשְׂרֶה שָׁנָה וַיַּשְׁע מֵאֹת שָׁנָה וַיָּמָת: וַיְהִי
 11 אָנֹשׁ הָשָׁעִים שָׁנָה וַיּוֹלֶד אֶת־קֵן: וַיְהִי אָנֹשׁ אַחֲרֵי הוֹלִידוֹ
 12 אֶת־קֵן חֲמִשׁ עֶשְׂרֶה שָׁנָה וּשְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים
 13 וּבָנוֹת: וַיְהִי כָל־יְמֵי אָנֹשׁ חֲמִשׁ שָׁנִים וַיַּשְׁע מֵאֹת שָׁנָה
 14 וַיָּמָת: וַיְהִי קֵן שְׁבַע־עֶשְׂרֵים שָׁנָה וַיּוֹלֶד אֶת־מֶהֱלָאֵל: וַיְהִי
 15 קֵן אַחֲרֵי הוֹלִידוֹ אֶת־מֶהֱלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה
 16 מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי קֵן עֶשֶׂר
 17 שָׁנִים וַיַּשְׁע מֵאֹת שָׁנָה וַיָּמָת: וַיְהִי מֶהֱלָאֵל חֲמִשׁ שָׁנִים
 18 וַיַּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־יִרְד־אֶת־יִרְד־שְׁפִים וַיְהִי אַחֲרֵי הוֹלִידוֹ
 19 אֶת־יִרְד־שְׁלֹשִׁים שָׁנָה וּשְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים
 20 וּבָנוֹת: וַיְהִי כָל־יְמֵי מֶהֱלָאֵל חֲמִשׁ וְחָשְׁעִים שָׁנָה וּשְׁמֹנֶה
 21 מֵאֹת שָׁנָה וַיָּמָת: וַיַּחֲרִירְד־שְׁפִים וַיַּשְׁעִים שָׁנָה וּמֵאָה
 22 שָׁנָה וַיּוֹלֶד אֶת־חֲנֹךְ: וַיַּחֲרִירְד־אַחֲרֵי הוֹלִידוֹ אֶת־חֲנֹךְ
 23 שְׁמֹנֶה מֵאֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי־חֲנֹךְ
 24 שְׁפִים וַיַּשְׁעִים שָׁנָה וַיַּשְׁע מֵאֹת שָׁנָה וַיָּמָת: וַיְהִי חֲנֹךְ
 25 חֲמִשׁ וַיַּשְׁעִים שָׁנָה וַיּוֹלֶד אֶת־מֶתוֹשֶׁלַח: וַיַּחֲתַלֶּךְ חֲנֹךְ
 26 אֶת־הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת־מֶתוֹשֶׁלַח שְׁלֹשׁ מֵאֹת
 שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי חֲנֹךְ חֲמִשׁ וַיַּשְׁעִים
 שָׁנָה וּשְׁלֹשׁ מֵאֹת שָׁנָה: וַיַּחֲתַלֶּךְ חֲנֹךְ אֶת־הָאֱלֹהִים וַאֲנִי
 כִּי־לָקַח אֹתוֹ אֱלֹהִים: וַיְהִי מֶתוֹשֶׁלַח שְׁבַע וּשְׁמֹנִים שָׁנָה
 וּמֵאָה שָׁנָה וַיּוֹלֶד אֶת־לִמְךָ: וַיְהִי מֶתוֹשֶׁלַח אַחֲרֵי הוֹלִידוֹ
 אֶת־לִמְךָ שְׁפִים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאֹת שָׁנָה וַיּוֹלֶד

27 בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי מֹתוֹ שְׁלַח תִּשְׁעַ וּשְׁשִׁים שָׁנָה
 28 וַתֵּשֶׁעַ מְאוֹת שָׁנָה וַיָּמָת: וַיַּחֲדֹלְמָה שְׁתֵּים וּשְׁמֹנִים שָׁנָה
 29 וַיָּמָת שָׁנָה וַיּוֹלֶד בֶּן: וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנִי
 מִפְּעֻשָׁנִי וּמִעֲצָבוֹן יָדִי מִן־הָאָדָמָה אֲשֶׁר אָבְרָהָהּ יְהוָה:
 30 וַיַּחֲדֹלְמָה אַחֲרֵי הוֹלִידוֹ אֶת־נֹחַ חֲמֵשׁ וַתֵּשְׁעִים שָׁנָה וַחֲמֵשׁ
 31 מֵאוֹת שָׁנָה וַיּוֹלֶד בָּנִים וּבָנוֹת: וַיְהִי כָל־יְמֵי־לְמָה שְׁבַע
 32 וַשְּׁבַעִים שָׁנָה וּשְׁבַע מְאוֹת שָׁנָה וַיָּמָת: וַיְהִי־נֹחַ בֶּן־חֲמֵשׁ
 מְאוֹת שָׁנָה וַיּוֹלֶד נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:

6.

א וַיְהִי כִּי־הִחַל הָאָדָם לָרֶכֶת עַל־פְּנֵי הָאָדָמָה וּבָנוֹת יָלְדוּ
 2 לָהֶם: וַיֵּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הָיָה
 3 וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ: וַיֹּאמֶר יְהוָה לֹא־יִדְּוֹן
 4 רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֹם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וָעֶשְׂרִים
 5 שָׁנָה: הַנִּפְּלִים הָיוּ בָאָרֶץ בַּיָּמִים הָהֵם וְגַם אַחֲרֵיכֵן אֲשֶׁר
 6 יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיָּלְדוּ לָהֶם הַנֶּפֶת הַגְּבֻרִים
 7 אֲשֶׁר מְעוֹלָם אֲנָשֵׁי תִשָּׁם: וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם
 8 בָּאָרֶץ וּכְל־יֹצֵר מִחֲשַׁבֶּת לִבּוֹ רָע כָּל־הַיּוֹם: וַיִּנָּחֶם
 9 יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לִבּוֹ: וַיֹּאמֶר
 10 יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי הָאָדָמָה
 11 מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם כִּי נִחְמָתִי
 12 כִּי עָשִׂיתֶם: וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה: אֵלֶּה הַתּוֹלְדֹת
 13 נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֶרְכָּיו אֶת־הָאֱלֹהִים
 14 הַתְּהַלֵּל־נֹחַ: וַיּוֹלֶד נֹחַ שְׁלֹשָׁה בָּנִים אֶת־שֵׁם אֶת־חָם
 15 וְאֶת־יָפֶת: וַתִּשָּׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֹא הָאָרֶץ
 16 חָמָס: וַיֵּרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־הִשְׁחִית
 17 כָּל־בָּשָׂר אֶת־דְּרָכּוֹ עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ
 18 כָּל־בָּשָׂר בָּא לִפְנֵי כִרְמָלָהּ הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנֵּנִי
 19 מְשַׁחִיתָם אֶת־הָהָרָץ: עֲשֵׂה לְךָ תֵּבַת עֲצֵי־גִפְרִית קָנִים

תַּעֲשֶׂה אֶת־הַחֲבִיבָה וּבִפְרֹת אֶתָּה מְבִיט וּמְחַיֵּן בְּכַפָּר: וְזֶה 15
 אֲשֶׁר תַּעֲשֶׂה אֶתָּה שְׁלֹשׁ מֵאוֹת אֶמָּה אֶרֶץ הַחֲבִיבָה חֲמִשִּׁים
 אֶמָּה רֶחֱבָה וּשְׁלֹשִׁים אֶמָּה קוֹמָתָה: צֹהַר תַּעֲשֶׂה לַחֲבִיבָה 16
 וְאֶל־אֶמָּה תַּכְלִינָה מִלְּמַעְלָה וּפִתַּח הַחֲבִיבָה בְּצִדָּהּ תִּשָּׂא
 תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה: וְאֲנִי הִנְנִי מְבִיא אֶת־הַמִּבּוֹל 17
 מִיָּם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת
 הַשָּׁמַיִם כֹּל אֲשֶׁר־בָּאָרֶץ יָגוּעַ: וְהִקְמַתִּי אֶת־בְּרִיתִי אִתָּךְ 18
 וּבָאתְ אֶל־הַחֲבִיבָה אֶתָּה וּבְנִיךָ וְאִשְׁתְּךָ וּנְשֵׁי־בְנֶיךָ אִתָּךְ:
 וּמִכָּל־הַחַיִּי מִכָּל־בָּשָׂר שְׁנַיִם מִכָּל חֲבִיבָה אֶל־הַחֲבִיבָה לְחַיִּית 19
 אִתָּךְ וְכָר וְנִקְבָּה יִהְיוּ: מִהֶעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ 20
 מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יִבְאוּ אֵלֶיךָ לְחַיִּיתוֹ:
 וְאֶתָּה קַח־לָךְ מִכָּל־מֵאֵכֶל אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה 21
 לָךְ וּלְהֵם לְאֵכֶלָה: וַיַּעַשׂ כֵּן כָּבֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים 22
 כֵּן עָשָׂה:

PSALM I.

אֲשֶׁר־יִהְיֶה אִישׁ * וְעָלָהּ לֹא־יִבּוֹל
 אֲשֶׁר לֹא הִלָּךְ בְּעֵצַת רָשָׁעִים וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ:
 וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד 4 לֹא־כֵן הָרָשָׁעִים
 וּבְמִשָּׁב לָצִים לֹא יֵשֵׁב: כִּי אִם־בְּמִצַּח אֲשֶׁר־תִּדְפְּנוּ רוּחַ:
 כִּי אִם בְּחוֹרֶת יִהְיֶה חֶפְצוֹ 2 עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בְּמִשְׁפָּטָה
 וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה: וְחַטָּאִים בְּעֵרַח צְדִיקִים:
 וְהָיָה בְּעֵץ־שֹׁהַל עַל־פְּלִגְנִי־מַיִם 3 כִּי־יִזְרַע יִהְיֶה דֶרֶךְ צְדִיקִים 6
 אֲשֶׁר פָּרִיו יִתֵּן בְּעֵתוֹ וְדֶרֶךְ רָשָׁעִים הֵאָבֵר:

PSALM II.

יְהוָה אָמַר אֵלַי בְּנֵי אֲפֹתָי	א לָמָּה רָגַשׁוּ גוֹיִם
אֲנִי הַיּוֹם, לְדֹתֶיךָ:	וּלְאֻמִּים יְהַגְדִּיק:
8 שְׁאֵל מִמֶּנִּי	2 יִתְנַצְּבוּ מַלְכֵי-אֶרֶץ
וְאִתָּנָה גוֹיִם נִחְלָתָךְ	וְרוֹזְנִים נֹסְדֵי-יָתֵד
וְאִחְזֹתָךְ אֶפְסֵי-אֶרֶץ:	עַל-יְהוָה וְעַל-מְשִׁיחוֹ:
9 תִּרְעַם בְּשֹׁבֵט בְּרוֹל	3 נִנְתָקָה אֶת-מוֹסְרוֹתֵינוּ
כְּכֹלִי יוֹצֵר תִּנְפָצֻם:	וְנִשְׁלִיכָה מִמֶּנִּי עֲבֹתֵינוּ:
• וְעַתָּה מְלָכִים הַשְׁכִּילוּ	4 יוֹשֵׁב בְּשָׁמַיִם יִשְׁחָק
הַיֹּסְרוּ שְׁפָטֵי אֶרֶץ:	אֲדֹנִי וְלַעֲבָדָיו:
11 עֲבְדֵי אֶת-יְהוָה בִּירְאָה	ה אֲזוּ יִדְבֹּר אֱלֹהִים בְּאִפּוֹ
וְגִילוּ בִּרְעָדָה:	וּבְחִירוֹנוּ יִבְהַלְמוּ:
12 מִשְׁקִרְכֵּךְ פִּן-יֶאֱנָף וְתֹאכְדוּ דָרְךְ	6 וְאֲנִי נֹסֶכְתִּי מִלִּפְנֵי
כִּי-יִבְעַר כְּמַעֲט אִפּוֹ	עַל-צִיּוֹן הֶרֶם-קֹדֶשׁ:
אֲשֶׁרִי כָל-חֹסֵי כּוֹ:	7 אֲסַפְּרָה אֶל-חָק

PSALM III.

מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אֲבֻשָׁלוֹם בְּנוֹ:	א
2 יְהוָה מִחֲרַבּוֹ צָרִי	
הַקִּיצֹתִי כִּי יְהוָה יִסְמְכֵנִי:	רַבִּים קָמִים עָלַי:
7 לֹא-אֵירָא מִרְבּוֹת עִם	3 רַבִּים אֹמְרִים לְנַפְשִׁי
אֲשֶׁר סָבִיב שְׂחוֹ עָלַי:	אֵין יִשְׁוּעָתָה לּוֹ בָּאֱלֹהִים סֵלָה:
8 קוּמָה יְהוָה חוֹשֵׁעַנִי אֱלֹהֵי	4 וְאִתָּה יְהוָה מִגֵּן בַּעֲרִי
כִּי-הִבִּיתָ אֶת-זֵלְאִיכֵי גֵהִי	כְּבוֹדִי וּמָרִים רֹאשִׁי:
שְׁנֵי רָשָׁעִים שִׁבְרָתָ:	ה קוּלִי אֶל-יְהוָה אֶקְרָא
9 לִיהוָה הִישְׁוּעָה	וַעֲנֵנִי מִהֵר קָדְשׁוֹ סֵלָה:
עַל-עַמְּךָ בִּרְבָחָךְ סֵלָה:	6 אֲנִי שִׁבְכָתִי וְאִישְׁנָה

PSALM IV.

לִמְנַצֵּחַ בְּגִיטוֹת מְזֻמֹּר לְדָוִד: *

- 6 בְּקִרְאֵי עֲנִי אֱלֹהֵי צָרָקִי 2 וְכָחוּ וְכִחְרָצְדָק
בְּצַר הִרְחַבְתָּ לִּי וּבְטָחוּ אֱלֹהֵי הָהָה:
7 חֲנִנִי וְשִׁמְעַתְּ תַפְלִי: רַבִּים אֲמָרִים מִיִּגְרָאֵנוּ טוֹב
בְּיִיאֵשׁ עַד-מָה כְּבוֹדִי לְבָלָמָה 3 נִסָּה-עֲלֵינוּ אֹר פְּנִיךָ יְהוָה:
8 תִּתְּנֵנוּ בִּין רִיק תִּבְקָשׁוּ כָּזָב סֵלָה: נִתְּנָה שְׁמִיחָה בְּלִבִּי
9 יְהוָה יִתְּנֵנוּ חֵסֶד לֹא 4 מַעַת דָּגְנָם וְתִירוֹשָׁם רַבּוּ:
יְהוָה יִשְׁמַע בְּקִרְאֵי אֱלֹהֵי: בְּשָׁלוֹם יִחְדּוּ אֲשֻׁכָּה וְאִישָׁן
רְגֹז וְאֶל-תַּחֲטָאוּ ה 5 כִּרְאִתָּה יְהוָה לְבָדָד
אֲמָרוּ בְּלִבְכֶּם עַל-מִשְׁפָּכֶם לְבָטַח תִּוְשִׁיבֵנִי: 6
וְדַפוּ סֵלָה:

PSALM V.

לִמְנַצֵּחַ אֶל-הַנְּחִילוֹת מְזֻמֹּר לְדָוִד: *

- 8 אֲמָרִי הָאֲזִינָה יְהוָה 2 וְאֲנִי בְּרַב חֲסִדֶּךָ אָבֹא בִיתְךָ
בִּינָה רְגִינִי: אֲשַׁתְּחִוָּה אֶל-הַיִּכְל־קִדְשֶׁךָ
9 הַקְשִׁיבָה לְקוֹל שְׁתֵּעֵי מַלְכִּי 3 בִּירְאִתְךָ:
וְאֱלֹהֵי כִּי-אֵלֶיךָ אֶתְפַּלֵּל:
10 יְהוָה נִחַנִּי בְּצִדְקָתְךָ לְמַעַן 4 הַיִּשָּׁר לִפְנֵי דְרָבְךָ:
שׁוּרְרִי
בְּקָר אֶעֱרֶךְ-לָךְ וְאַצְפֶּה: 5 כִּי אֵין בְּפִיחִי נְבוֹנָה קָרְבָם הַזֹּאת
כִּי לֹא אֶל-תַּפֵּץ רָשַׁע אֶתָּה ה 6 קָבַר-פְּתוּחִים גְּרָנָם
לֹא יִגְרָד רָע: לְשׁוֹנָם יִחְלִיקוּן:
11 לֹא-יִתְּנֵנִי בִּי הוֹלָלִים לְגַגֵּר עֵינֶיךָ 6 הָאֲשִׁימָם אֱלֹהִים
שְׁנֹאתָ כָּל-פַּעְלֵי אָנוּ: יִפְּלוּ מִפְּעֻצוֹתֵיהֶם
תִּתְּנֵנוּ דְּבָרֵי כּוֹב 7 בְּרַב פְּשָׁעֵיהֶם הִדִּיחָמוּ
אִישׁ-דִּמְיוֹ מִיָּמָה וּמִרְמָה וְתַעֲב יְהוָה: 8 כִּי-מָרוּ בָךְ:

- 12 וַיִּשְׁמְחוּ כָּל־רוּחֵי בָרָה
לְעוֹלָם יִרְנְנוּ וְחִסְדְּךָ עָלֵינוּ
וְנַעֲלֶצוּ בָרָה אֲהַבֵּי שְׁמֶךָ:
- 13 כִּי־אַתָּה חִבֵּרְךָ צַדִּיק
יְהִיָּה בַצֵּצָה רָצוֹן תַּעֲטֶרְנוּ:

PSALM VI.

- 1 לִמְנַצֵּחַ בְּנִינֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד:
- 2 יְהוָה אֱלֹהֵי בָאֲפָה תִּכְיֶנִּי
וְאַל־בְּחִמָּתְךָ תִּסְרֶנִּי:
- 3 חַנּוּנִי יְהוָה כִּי אֶמְלֹל אֲנִי
רַפְּאֵנִי יְהוָה כִּי נִבְהָלוּ עֲצָמַי:
- 4 וְנַפְשִׁי נִבְהָלָה מְאֹד
וְאַף יְהוָה עַד־מָתִי:
- 5 שׁוּבָה יְהוָה חֲלֹצָה נַפְשִׁי
הוֹשִׁיעֵנִי לְמַעַן הַסִּדֵּךְ:
- 6 כִּי אֵין בְּמוֹת וּבְכָרָה
בְּשֹׂאוֹל מִי יוֹדֶה־לָּךְ:
- 7 וְנַעֲתִי בְּאַנְחָתִי
- 8 אֲשַׁחֲה בְּכָל־לַיְלָה מִטָּתִי
בְּרַמְעָתִי עֵרְשִׁי אֶמְסָה:
- 9 סוּרוּ מִפָּנַי כָּל־פֹּעֲלֵי אָוֶן
כִּי־שָׁמַע יְהוָה קוֹל בְּכִי:
- 10 שָׁמַע יְהוָה תַּחֲנֻנָּתִי
יְהוָה תַּפְלִתִּי יִקַּח:
- 11 יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל־אֹיְבָי
וְשָׁבוּ וַיִּבְשׁוּ רַגְעִי:

Grammatical Analysis of the first six chapters of Genesis.

The references are to the foregoing pages.

The abbreviations used are as follows:

a. adjective	fr. from	P. Past
abs. absolute	F. Future	part. participle
af. affix.	im. imperative	pl. plural
ant. antecedent	in. infinitive	pr. pronoun
art. article	m. masculine	r. root
con. consequent	n. noun	s. singular
cr. constructive	o. objective	V. Verb
f. feminine	p. particle	v. verse

CHAPTER I.

1. Běre'shith. bě, p. *in* xii. 2, 4. iii. 4. 1. re'shith, n. *the beginning* fr. שׂר the head. bara', he created V. 3. m. s. P. a r. 'ēlohim n. pl. m. governing bara', xiii. 20. *God*. the s. form of this word is אֱלֹהִים. 'eth, sign of o. case, wh. it precedes xii. 17. xiii. 8. hash-shamayim, du. n. with art. prefixed xiii. 9. *the heavens*. wē'eth, wē *and*, p. xii. 7. ha'arez, n. with art. xii. 9. *the earth*. This word without the art. is 'erez, but when definite it always takes this form.

2. wē ha'arez, *and the earth*. hayēthah, V. 3. f. s. P. f. r. הָיָה *he was*, see paradigm of verbs ending in ה. thohu, n. *desolation*, iii. 4. 1. wavohu, *and emptiness* n. with ו prefixed xii. 7. a. vēhoshek, *and darkness* n. here the substantive V. is understood, *was*. gal-pēney, *upon the face of*. gal, prep. xii. 17. pēney, n. pl. cr. fr. panim, *the face* vii. 7. thēhom, n. s. *the deep*, con. to pēney. weruah, *and the spirit of*, n. f. in

cr. with *elohim*, v. 1. *mēraḥefeth*, part. f. s. III. fr. רָחַף *he fluttered, hovered, brooded.* gal-pēney, *upon the face of*, see above. *hammayim*, n. d. with art. xii. 9. *the water.*

3. wayyo'mer, *and he said*, F. apocopated fr. אמר 3. m. s. xi. 12. 'elohim, v. 1. yēhi, 3. m. s. F. fr. היה ap. used as an im. *let there be*, xi. 12. 'or, n. s. *light.* wayēhi, 3. m. s. F. ap. as before with Waw conversive xiii. 64.

4. wayyar', 3. m. s. F. ap. fr. רָאָה *he saw*, xi. 12. *kī-tov*, *that it was good.* *kī*, p. xii. 16. *tov*, a. m. s. wayyavdēl, 3. s. m. F. ap. V. conjugation fr. בָּרַל *he divided*, V. id. beyn, prep. *between*, xii. 17. *uveyn*, *and between*, xii. 7. *hahoshek*, n. s. with art. *the darkness* the *h* dispenses with compensation for Dagesh. iii. 10.

5. wayyikra', *and he called*, 3. m. s. F. fr. קָרָא *he called*, with Waw conversive. *la'or*, the prep. לְ with art. and 'or, *to the light*, that is, *named the light* xii. 3. *yom*, s. m. n. *day.* wēlahoshek, iii. 10, *and to the darkness kara' he called.* r. 3. m. s. P layēlah s. m. n. *night.* the *Kamēz* stands for *Pathah* in the first syllable because the word is *in pause* by reason of *ethnah* ii. 21. wayēhi, v. 3. *yerev*, n. s. *evening.* voker n. s. *morning.* 'ehad a. *one* ix.

6. wayyo'mer, v. 3. *ēlohim*, v. 1. yēhi, v. 3. *rakiag*, n. s. *an expanse*, r. *rakag*, *he beat out.* bēthok, prep. *in the midst of* fr. בֵּת and בֵּית the *midst*, cr. בֵּית. vii. 24. *hammayim* (v. 2). *wihī*, *and let it be* for בֵּית, the two *Shēwas* coalesce in short *Hirik* xii. 7. b. notice the difference between the word thus pointed and wayēhi, (v. 3) xiii. 63, 64. *mavdīl*, part. V. m. s. fr. r. בָּרַל v. 4. beyn (v. 4), *mayim* (v. 2). *lamayim*, in pause. ii. 21. xii. 2. 17.

7. wayyagas, F. apoc. 3. m. s. with ׀ conv. fr. r. הָעָשָׂה *he made* see verbs in הָ and table of irregulars *and he made* i. e. *God*. 'eth-harakiag, v. 6. xii. 17. ii. 19. iii. 10. wayyavḏel (v. 4). 'āsher, relative pr. xii. 16. referring to *waters*. mittahath fr. מִן and מִתַּחַת xii. 14. 17, *from underneath*. larakiag, *to the expanse*. megal, *from above* xii. 14. 17. notice the redundancy of preps. xii. 69. wayēhi-ken, (v. 3) and p. xii. 16. *and it was so* iii. 4. 1.

8. wayyikra' (v. 5). shamayim in pause ii. 21. next five words see (v. 5). sheni a. ordinal numeral *second* m. s. agreeing with yom, ix. *a second day*.

9. yikkawu, 3. m. pl. F. II. fr. r. קָוּהוּ, in II. *was collected, let them be gathered together* i. e. *the waters*. mittahath (v. 7). 'el-makom 'el, prep. xii. 17. makom s. n. *a place* fr. r. עָמַד *to stand*. 'ehad, (v. 5) wēthera' eh *and let be seen* 3. f. s. F. II. fr. רָאָה *he saw*, hayyab-bashah f. n. with art. iii. 14. *the dry land* fr. r. כָּשׁ *was dry*.

10. layyabbashah, (v. 9) xii. 3. 'erez, (v. 1) s. f. n. *earth*. ulēmikweh *and to the gathering together of* n. cr. of מְקַוֶּה vii. 7. with prep. and ׀ xii. 7. 6. kara' r. 3. m. s. P. *he called* yammim pl. of יָם s. n. *a sea*. for the rest see (v. 4).

11. (vv. 3. 1) tadshe', 3. f. s. F. V. fr. r. נִשְׂאָה, *became green* in V. *produced verdure*. See verbs in נָ governed by ha'arez. *let the earth being forth* xiii. 5, 8. ḏeshe', s. n. *verdure*. gesev, s. n. *herb*. mazriag, V part. fr. עָרַע, *sowed* in V. *produced seed* agrees with gesev. zerag, s. n. *seed* a segolate vii. 22. 2. gez, n. in cr. with pēri n. *the tree of fruit*. viii. goseh active part. of עָשָׂה, see verbs in הָ. *making*, agrees with gez. lēmino, *according to his kind* fr. מִין, *a species*

with pr. af. v. 3. and prep. āsher, (v. 7) *zargo-vo*, *his seed (is) in him* vii. 22. 2. xiii. 47, 49. for, *whose seed is in him*, the relative being indeclinable xii. 16. gal (v. 7).

12. *wattoze ha'arez so the earth brought forth* the *V.* is 3. f. s. F. V. fr. נָצַץ *went out* in *V.* causative, doubly irregular see xi. 12 next 4 words (v. 11). *lēmīnehu*, as before, with different af. v. 3. for rest of v. see (vv. 11. 4).

13. v. 5. *shēlīshi* a. ordinal numeral, *third* ix.

14. v. 3. *me'oroth* n. pl. fr. מְאֹר a *place of light* vii. 18. xiii. 29. *birktag in the expanse of* cr. of רָקִיעַ, v. 6. with נָ iii. 1. *lēhavdel* In. *V.* fr. בָּרַל with pass. *hayyom* (v. 5) with art. iii. 14. *uveyu*, h'. (vv. 4. 5). *wēhayu*, and *they sha'll be*, 3. m. pl. P. fr. הָיָה (v. 3) with *Waw* conv. xi. xiii. 62. *lē'othoth*, for *signs*, pl. of אֵימָה n. a *sign*. *ulēmogādīm*, and for *seasons* xii. 7. 6. pl. of מוֹעֵד a *season* vii. 26. 3. *ulēyamīm*, and for *days* pl. of *yom*. vii. 11. distinguish this from pl. of *yam* (v. 10) and from *mayim* (v. 2). *wēshanīm* and *years* pl. of f. n. *shanah*, a *year* viii. 8 notice ellipse of prep. xiii. 70. 3.

15. *lim'oroth*, see last v. and xii. 2. *lēha'ir*, לָ and in. *V.* fr. r. אִיר *was light* in *V.* *gave light*.

16. v. 7. *shēney*, cr. of שְׁנַיִם *two*, ix. art. with *mē'oroth*, iii. 14. *haggēdolīm*, pl. a. with art. fr. גָּדֹל *great* agreeing with *me'oroth*, xiii. 18. *lēmēmshēleth*, לָ and cr. of *memshalah*, n. f. *dominion*, viii. 8. 2. *hakkaton*, art. with קָטָן a. *little*, *small*. *hakkokavīm*, art. with pl. of כּוֹכָב n. a *star*.

17. *wayyitten*, and *he put*, *placed*, F. 3. s. m. with ו conv. fr. נָתַן *gave*, *placed*, *put*, see xi. 12. *'otham*, *them*, נָתַן with 3. m. pl. af. xii. 17.

18. wēlimshol, *and to rule*, ו, ל and in. cr. fr. מָשַׁל *he ruled* see (v. 16) constructed mediately with ב xiii. 51. ulēhavdel *and to divide*, ו, ל, xii. 7. with V. in. of בָּרַל (v. 4) for the rest see former vv.

19. rēvigi, a. m. *fourth* ix.

20. yishrēzu, *let them being forth abundantly*, 3. m. pl. F. fr. שָׂרָץ *swarmed with*. sherez, cognate n. collective, *small animals*. nefesh s. f. n. *soul, breath, animal*. hayyah, a. f. fr. חַי *alive* wəgof, *and fowl* coll. n. yəgofef, *let fly*, 3. s. m. F. III. fr. עָיַף *to fly*, see xi. 6. *and let fowl fly*.

21. hattannīm, *the tannins*, art. with pl. of תַּנִּין *a large sea animal* kol—all xii. 17. ii. 19. nefesh here may be in cr. with hahayyah otherwise it should have art. hahayyah, here s. f. n. *living creature*. haromeseth, art. with part. f. s. fr. רָמַשׁ *he crept* agreeing with hahayyah. sharēzu, 3. pl. m. P. fr. V. in (v. 20). lēmīnehem, *according to their kind*, see (v. 11) with af. 3. pl. m. the Yod is dropped in the pl. af. here which is not usual, but see Ps. cxxxiv. 2. Zech. i. 3. k̄anaf, n. s. m. *wing* con. to gof.

22. wayēvarek, 3. m. s. F. III. with ו conv. fr. בָּרַךְ *he blessed*. 'otham (v. 17). le'mor, *saying*, in. cr. with ל fr. אָמַר (v. 3) for לָאָץ. p̄eru, *be ye fruitful*, 2. m. pl. im. I. fr. פָּרָה *was fruitful*; urēvu, *and multiply*, xii. 7. 2. m. pl. im. I. fr. רָבָה *was numerous*. umil'u, *and fill*, xii. 7. 2. m. pl. im. I. fr. מָלָא *was full, filled*. bayyammīm, *in the seas*, xii. 3. yirev. 3. s. m. F. ap. fr. רָבָה *and let the fowl multiply*.

23. hāmishi a. m. s. *fifth* ix.

24. toze', *let being forth* (v. 12). lēmīnah, *according to her kind*, with af. 3. f. s. behemah, n. s. f. coll.

cattle. waremes, and creeping thing, xii. 7. a. wehayētho, *and the beast of*, irregular cr. form fr. חַיָּת xii. 18.

25. ha'ādamah, *the ground*. iii. 14. n. f. s.

26. nagāseh, 1 pl. F. I. fr. נָשָׂא *let us make*. 'adam, n. s. m. *man*. bēzalmenu, *in our image* fr. צֶלֶם n. s. *image* vii. 22. 2. with נָ and af. 1. pl. kidmuthenu, *according to our likeness* fr. כְּמוֹתָם *likeness*, with נָ xii. 5. and at. 1. pl. wēyirdu, *and let them rule*, 3. m. pl. F. יָרַד *he ruled*. vidgath, *over the fish of* fr. דָּג cr. of דִּגְתָּי *fish*, with prep. iii. 4. 2. β. haromes, part. m. fr. ramas, (v. 21) agreeing with remes xiii. 18.

27. wayyivra', c. s. m. F. fr. bara', (v. 1) with Waw conv. xiii. 64. ha'adam, iii. 14. *the man*. bēzalmo, *in his image*, v. iii. 4. 1. 'otho, *him*. 'eth with aff. 3. m. s. xi. 17. zakar, a. m. s. *male*. unēkevah, *and female* a. f. s. with יָ xii. 7.

28. lahem, *to them*. lē, with af. 3. pl. m. xii. 17. next words (v. 22) we kivshuha, *and subdue it* sc. the earth. 2 pl. m. im. fr. שָׁבַת *he subdued*. see table of F. with af. urēdu, *and rule ye*, 2. pl. m. im. from יָרַד (v. 26).

29. hinneh, *behold*, p. xii. 16. nathatti, 1. s. P. *I have given*, (v. 17) lakem lē, with af. 2. pl. m. xii. 17. 'āsher-bo, *which in it*, i. e. *in which*, xii. 16. zoreag, s. m. part. 1. fr. יָרַע (v. 11.) yihyeh, 3. s. m. F. of יָרַע v. 2. lēoklah, *for food*, ii. 7. s. f. n. fr. אָכַל *he ate*.

30. ulēkol, notice the long vowel because without Makkaḥ, ii. 19. *and to all*. 'eth-kol-yerek, *all the greenness of*, in cr. with gesev, xiii. 35. yerek, a segolate n.

31. mē'od, *very*, xii. 16. hashshishshi, *the sixth*, a. m. s. the art. here is irregular because the n. is without it but the force of it may be *a day* wh. was *the sixth*.

CHAPTER II.

1. wayekullu, *and they were finished*, 3. m. pl. F. IV. fr. הָלַךְ *was* complete with Waw conv. xiii. 64. xii. 7. c. next two words Ch. 1. v. 1. we-kol-zēva'am *and all their host* fr. אָזְזָה *a host*, with af. 3. pl. m.

2. wayēkal *and he finished* 3. m. s. F. ap. fr. kalah. bayyom, xii. 3. iii. 4. 1. hashshēvigi, *the seventh* a. m. xiii. 18. mēla'kto, *his work* fr. עָמַל *work* with af. 3. m. s. wayyishboth, *and He rested*, 3. s. m. F. fr. שָׁבַח *he rested* with Waw conv. mikkol for min kol xii. 17.

3. wayēvarek, ch. i. 22. 'eth-yom, *should regularly* have art. xiii. 18. see last verse of last ch. wayekaddesh, *and he sanctified*, 3. s. m. F. III. of קִדְּשׁ *was hallowed*, with Waw conv. xiii. 64. xii. 7. c. 'otho, ch. i. 27. kī, *for*, xii. 16. iii. 4. 1. vo, *in it*. bē, with af. xii. 17. iii. 4. 1. lagāsoth, *to make*, in. cr. fr. עָשָׂה xiii. 55. see in. Vs.

4. 'elleh, *these*, pr. xii. 16. tholēdoth, *(are) the generations of, history of*, n. pl. cr. not found in any other form fr. יָלַד, *bore, begot*, ant. to next two words. bēhibbare'am, *in their being created* in. II. of בָּרָא with af. 3. pl. m. and prefix. gāsoth in. cr. con. to yom, ant. to *Lord God*. xiii. 46.

5. siah, n. s. m. *a plant*, here in cr. with hassadeh, *the field*, s. n. m. with art. iii. 14. terem, *not yet, before*. yihyeh, ch. i. 29. *was not yet*, xiii. 60. 6. yizmah, 3. m. s. F. p. צָמַח *sprouted*, in pause. lo', p. *not*, xii.

or *instructed*. shofētey, pl. m. part. cr. fr. שִׁפְטָה, *judged*.

11. givdu, *serve ye*, 2. pl. m. im. bēyir'ah, *with fear*, s. f. n. wēgilu, im. 2. pl. fr. גִּיל to *rejoice*. birgadah, xii. 2. *reverence* s. f. n.

12. nashshēku, im. 2. m. pl. III. fr. נִשְׁקָה *kissed*. bar, iii. 4. 1. a Chaldee word *son*, prob. and instead of ben to avoid the similarity of sound with the following word. ye'ēnaf, 3. s. m. F. fr. נָפַח *was angry*, x. 4. 3. tho'vedu, 2. m. pl. fr. נָפַח *perished*. yivgar, 3. s. m. F. fr. בָּעַר *burned*. kīngat, xii. 2. 16. *hosey*, part. m. pl. cr. fr. חָסָה *trusted*, xiii. 43.

PSALM III.

1. mizmor, s. n. m. *a Psalm*, fr. מִזְמֹר in III. *sung*. bēvorho, in. cr. af. fr. בָּרַח *fled*.

2. mah-rabbu, xii. 16. 3. pl. P. fr. רַבֵּב. zaray, pl. m. af. *my* fr. צָר *an enemy*. rabbīm, pl. fr. רַב, vii. 12. *kamīm*, pl. part. m. xij. 17.

3. 'omērim, pl. part. m. lenafshi, vii. 22. 2. 'eyn, xii. 17. yēshugathah, s. f. n. par. form, *salvation*, xii. 18. 2.

4. 'attah, v. 1. magen, s. n. m. *a shield*. bagadi, xii. 17. kēvodi fr. כְּבוֹד *glory*, with af. umerim, xii. 7, part. V. m. s. fr. רָם *to be high*.

5. 'ekra', 1. s. F. wayyagāneni, 3. s. m. F. with af. *me* and Waw conv. fr. עָנָה *answered*. mehar, xii. 14. kodsho, vii. 23, xiii. 39.

6. shakavti, 1. s. P. *I lay down*. wa'ishanah, *and I slept* fr. שָׁן *slept*, 1. s. F. with ה par. and Waw conv. xii. 18. xiii. 64. hēkizothi, 1. s. P. V. fr. קָם in V. *awoke*. yismēkeni, 1. s. F. af. *me* fr. מָסָה *supported*.

7. 'ira', 1. s. F. fr. יָרָא *feared*. merivēvoth, xii. 14. pl. cr. fr. רַבְרְבָה *a myriad*. gam, vii. 15. saviv, a. round about. shathu, 3. pl. P. יָשַׁע *to set*.

8. kumah, im. 2. m. s. הָ par. קָיָם *to stand*. hoshigeni, im. V. af. me fr. שָׁעָה *saved*. 'elohay, God, af. my. hikkitha, 2. m. s. P. V. fr. נָכַח *'smote*. 'oyēvay, viii. 3. lehi, *the cheek*, in p. לָהִי. shinney, pl. cr. vii. 14. shibbarta, 2. s. m. P. III. fr. שָׁבַר *broke*.

9. iii. 14. a. vii. 15. birkatheka, viii. 8. 1. fr. בְּרִכָּה *blessing*.

PSALM IV.

1. lamēnazeah, xii. 3, iii. 6. part. s. m. III. fr. נָצַח *presided, excelled*. nēginoth, pl. f. *songs, musical instruments*.

2. bēkor'i, in. cr. af. my. gāneni, imp. 2. m. s. af. me. 'ēlohey, cr. zidki, vii. 22. 3. bazzar, in *affliction*, xii. 3. hirhavta, 2. m. s. P. V. fr. רָחַב *was broad*, ii. 16. honneni, im. fr. הִנָּן *was gracious*, af. me. ushēmag, xii. 7, x. 3. c. r. שָׁמַע *heard*. tēfillathi, viii. 8. תְּפִלָּה *prayer*.

3. gad-meh, *till when, how long*, xii. 16. Cf. Ps. x. 13. liklimmah, *for reproach*, xii. 3. te'ēhavun, 2. pl. m. F. fr. אָהַב *loved*. | par. xii. 18. rik, *vanity*. tēvakshu, 2. pl. m. F. III. fr. שָׁקַץ *sought*, iii. 6. k̄azav, s. n. m. *a lie*.

4. udēgu, *and know ye*, יָדָע *knew*. hiflah, V. P. *separated*. hasid, a. *pious*. yishmag, 3. s. m. F. xii. 17.

5. rigzu, im. pl. m. רָגַז *trembled*. tehēta'u, 2. m. pl. F. אָחַז *sinned*. The F. and not the imp. is used in prohibitions. 'imru, 2. pl. im. m. bilvavkem, *the heart*, af. *your*, m. mishkavkem fr. מִשְׁכָּב viii. 3. wēdommu, im. fr. דָּמָה *was silent*.

6. *zivhu*, im. fr. זָבַח *sacrificed*. *zivhey*, pl. cr. vii. 23. 3. *uvithu*, xii. 7. im. fr. נֶאֱמַר *trusted*.

7. 'omërim, pl. part. m. *yar'enu*, F. V. af. *us*, נֶאֱמַר. *nesah* for נֶאֱמַר or else fr. נֶאֱמַר with the same meaning.

8. *nathattah*, 2. m. P *simhah*, *joy*, s. f. n. *megeth*, xii. 14. *dëganam* fr. דָּגָן *corn*. af. *their*. *thiresham*, *new wine*, af. *their*.

9. *Shalom*, s. n. m. *peace*. *yahdayw*, יָדַי, af. 'eshkëvah, 1. s. m. F. הָ par. *levadad*, *alone*. *lavetah*, xii. 2. *in safety*. *toshiveni*, 2. m. s. F. V. fr. שָׁכַן *dwelt*.

PSALM V.

1. *hannëhñloth*, pl. f. art. iii. 14. *Flutes*.

2. 'amaray, pl. of אָמַר vii. 22. 3. af. *my*. *ha'āzinah*, im. V. הָ par. fr. שָׁמַע *heard*. *bīnah*, im. הָ par. fr. בִּין *to understand*. *hāgigi*, fr. *hagig*, *meditation*, af. *my*.

3. *hakshivah*, im. V. הָ par. *listen thou*. *shawgi* fr. שָׁעַר *cry*, af. *my* this word here only. *malki*, vii. 22. 2. 'ethpallal, 1. s. F. vii. *I make my prayer*, xiii. 60. 4.

4. *boker*, xiii. 45. *tishmag*, 2. m. s. F. 'egërok, 1. s. F. *I will set in order my prayer*. *wa'āzappëh*, 1. s. F. III. *Waw* not conv. for then it would have *Kamez*, and *I will look up, watch*, xii. 7. r. הָשָׁק *watched*.

5. 'el, *God*. *hafëz*, *having pleasure*, verbal a. *reshag*, *wickedness*, vii. 22. *lo' yëgurka rag*, *evil cannot dwell with thee*, xiii. 16. 3. m. F. ap.

6. *yithyazzëvu*, Ps. ii. 2. *holëlim*, part. m. pl. הָלַל *was foolish*. *lëneged*, xii. 17. *geyneyka*, vii. 24. *sane'tha*, x. 3. a. *pogaley*, pl. cr. part. 'awen, *iniquity*.

7. *tě'abbed*, 2. m. s. F. III. *dověrey*, pl. cr. part. *damim*, vii. 16. *umirmah*, and *deceit*. *yéthagev*, xi. 3. fr. *לעב* in III, *loathed*.

8. *hasdēha*, vii. 22. 2. 'avo', 1. s. F. 'eshtahāweh, 1. s. F. VII. x. 13. d. fr. *שָׁחָה* bowed himself. *heykal*, cr. s. vii. 17, *the temple of*, xiii. 39. *yir'atheka*, in *thy fear*, in p. viii. 8, v. 3, ii. 21.

9. *nēheni*, im. af. *me* fr. *נָתַה* led. *zidkatheka*, viii. 8. *lēmagan*, xii. 17. *shorēray*, *my enemies*, only in part. pl. af. *haysher*, im. V. fr. *יָשָׁר* was straight. *lefanay*, xiii. 17.

10. *bēfihu*, vii. 25, v. 3. *nēkonah*, part. II. f. s. fr. *בָּן* to set in order. *kirbam*, vii. 22. 3. *hawwoth*, pl. f. fr. *רָעָה* iniquity, mischief. *kever*, a grave. *pathuah*, pass. part. fr. *פָּתַח* opened. *gēronam*, *their throat*. viii. 4. *lēshonam*, *their tongue*, viii. 4. ellipse of *כ* xiii. 70. 1. *yahālikun*, 3. pl. F. V. Nun par. fr. *חָלָק* was smooth.

11. *ha'āshimem*, im. V. af. *them* fr. *אֶשְׁמָם* was desolate. *yippēlu*, 3. pl. F. fr. *נָפַל*. *mimmogāzotheyhem*, *מִמְּצֹוֹת* purposes, plans, with af. *their*. *pishgeyhem*, fr. *פִּשְׁעָם* transgression, vii. 22. 3. *haddihemo*, im. V. poet. af. V. 3. fr. *נָדָה* drove away. *maru*, 3. P. fr. *מָרָה* rebelled.

12. *yismēhu*, 3. pl. F. *שִׂמְחוּ* rejoiced. *yērannenu*, 3. pl. F. fr. *רָנְנוּ* sung, xi. 8. *thasek*, 2. m. F. V. fr. *סָקָה* covered, protected. *galeymo*, xii. 17. *yaglēzu*, 3. pl. F. *עָלְזוּ* rejoiced. 'ohāvey, pl. cr. part. *shēmeka*, in. p.

13. *tévarek*, 2. m. s. F. III. *kazzinnah*, xii. 3, a large shield, covering the whole person, larger than *magen*, which is a buckler. *razon* for *bērazon*, xiii. 70. 1. *tagtērennu*, 2. m. s. F. af. *him* Nun epenth. fr. *עָטָר* surrounded.

PSALM VI.

1. hashshēmīnīth, f. s. lit. *the eighth string?* &c. prob. a musical instrument.

2. thokihenī, 2. s. m. F. V. fr. יָכַח V. *reproved*. bahāmāthēka fr. חָמָה *anger*. theyassērenu, 2. s. m. F. III. af.

3. 'umlal fr. אָמַל *withered, languished*, anom. part. XV. x. 9. 13. b. rēfa'eni, im. af. Cf. xi. 4, רָפָא *healed*. nivhālu, 3. pl. P. II. בָּהֻל *were agitated*. gāzamai, vii. 22.

5. shuvah, im. הָ par. hallēzah, im. III. *deliver thou*.

6. bammaweth, xii. 3, vii. 24. זִכְרָה *in p. vii. 22. 3. yodeh, F. V. יָדָה praised*.

7. yagagti, 1. P. יָנַע *was weary*. 'anhathi fr. אָנַח *sighing*. 'asheh, 1. F. V. שָׁמָ *swam*. מִשָּׁה *a bed, couch*. דִּמְעָה *tears*. geres, vii. 22. 2. מָסָה V. *caused to melt*.

8. gashēshah, 3. f. P. *is wasted away*. כָּעַם *grief*. עָלָה *grew old*. zorēray, in p. m. pl. part. צָרָה *distressed, acted as an enemy towards*.

9. suru, im. pl. fr. סָר *to depart*. bīkyi fr. בָּכִי *weeping* af. *my*.

10. tēhinnathi, *my supplication*, r. תַּנִּן.

11. yibbahālu, 3. pl. F. II. yashuvu, 3. pl. F. yevoshu, 3. pl. m. F. fr. בּוֹשׁ *to be ashamed*. regag, *a moment*, xiii. 70. 1.

Vocabulary to Gen. I—VI. and Ps. I—VI.

The unpointed words are verbs or roots see ch. x.
but Hollow verbs are given in their Infinitive
forms.

א	A sister.
אב A father, viii. 9.	אחז Took.
אבר Perished, III. and	אחזה A possession.
V. Destroyed.	אחר Tarried, delayed.
אבן A stone, vii. 22.	אחר Another.
אר A mist.	אחר After, xii. 16.
אדון A lord.	אחרי After, xii. 17.
אדם A man.	אי Where, xii. 17.
אדמה The ground.	איב Was an enemy.
אהב Loved.	איבה Enmity.
אהל A tent.	אין Is not, was not, xii. 17.
און Iniquity.	איש A man, vii. 25.
אור To shine, V. Gave	אכל Ate.
light.	אכלה Food.
אור Light.	אל To. xii. 17.
אות A sign.	אל, אלהים, אלה God.
אז Then, xii. 16.	אלה These. xii. 16.
און III. V. Listened,	אם If. xii. 16.
gave ear to.	אם A mother.
און The ear.	אמה A cubit.
אח A brother, viii. 9.	אמל XV. Withered, lan-
אחד f. אחד One, ix. 10.	guished.

אמר	Said. xi. 12.	בהו	Emptiness.
אמרה	A word, saying.	בהל	II. Was agitated. V.
אני	I. v. i.		Alarmed.
אנהה	Sighing.	בהמה	Cattle. A beast.
אנה	Was angry.	בוא	To come, to enter.
אנשים	Men, <i>pl. of</i> איש. vii.	בוש	To be ashamed. V.
	25.		Put to shame.
אסף	Collected.	בחר	Chose.
אף	Also, yea, indeed.	בטח	Trusted.
אף	The nostril, anger.	בטח	Confidence.
אפס	An end. vii. 22.	בן	To understand.
ארבע	Four. ix. 10.	בן	Between, among.
ארך	Was long.		xii. 17.
ארך	Length.	בית	A house. vii. 24.
ארץ	The earth. vii. 22.	בכור	The first born.
ארר	Cursed. III. <i>Id.</i>	בכי	Weeping.
אשה	A woman. vii. 25.	בלתי	Without, except. xii.
אשם	Was desolate. V.	בן	A son. viii. 2.
	Made so.	בנה	Built.
אשר	Who, whom, which.	בעד	On account of. xii.
אשרי	O the blessings of!	בער	Burned.
	How happy is, are!	בקר	The morning.
אח	With. <i>Mark of the</i>	בקש	III. Sought for.
	<i>objective case.</i> xii.	בר	Chaldee, A son.
	17.	ברזל	Iron.
אתה	Thou. v. 1.	ברח	Fled.
		ברך	Knelt, blessed.
		ברך	A knee.
ב		ברכה	A blessing.
בר	Single. xii. 17.	ברית	A covenant.
בדד	Alone.	בשר	Flesh.
ברל	II. Was separated.	בת	A daughter. viii. 12.
	V. Separated.		
ברל	Crystal or Beryl.		

ג

- גבר Was strong.
 גבור Strong, mighty.
 גרל Was great.
 גחול Great.
 גוי A nation.
 גיע Expired.
 גור To sojourn.
 גחון The belly of a reptile.
 גיל To rejoice.
 גם Also.
 גן A garden.
 גפר The cypress.
 גרון The throat.
 גרש Drove out. III. *Id.*

ר

- רבק Cleaved to.
 רבר Spoke. III. *Id.*
 דבר A word, a thing.
 דג A fish. Fish. *Coll.*
 דגה *Id.*
 דגן Corn.
 דור A generation, an age.
 דם Blood. vii. 16.
 דמה Was like.
 דמות Likeness.
 דמם Was silent.
 דמעה A tear, *coll.* tears.
 דן To judge, strive with.
 דעת Knowledge.
 דרדר The bramble.

- דרך Walked, trod.
 דרך A way, road.
 דשא Became green. V.
 Produced verdure.
 דשא Verdure, the first grass.

ה

- הנה Meditated.
 הניג Meditation.
 הוא He. היא She. v. i.
 הוה Calamity, mischief.
 היה Was, happened.
 היכל A temple.
 הלך Went, walked. III.
 VII. *Id.*
 הלל Was foolish.
 הן Lo, behold.
 הנה Behold, here is. xii.
 17.
 הר A mountain. vii. 16.
 הרה, הרתה Conceived.
 הרון Conception.

ז

- זבח Sacrificed.
 זבח A sacrifice.
 זה f. זאת This. xii.
 זהב Gold.
 זכר Remembered.
 זכר Male.
 זכר Memory, remembrance.

זרע Sowed. V. Bore seed.

זרע Seed.

זעה Sweat.

ח

חבא II, IV, VII. Hid himself.

חבר Joined.

חבורה A wound, scar.

חגיר Girded.

חגורה A girdle.

חויץ Any open place, without.

חטא Sinned.

חטא Sin.

חטא A sinner.

חטאה Sin.

חטאת Sin, a sin offering.

חי, חיה Lived.

חי Living, alive.

חיה An animal, wild beasts *coll.*

חיים Life.

חלב Milk.

חלב Fatness.

חלל V. Began.

חלץ III. Delivered, freed.

חלק Was smooth. V.

Made so.

חמד Desired. II. Was desired.

חמה Heat, anger.

חמס Violence.

חן Favor.

חנן Was gracious.

חסד Kindness, grace.

חסה Took refuge with, confided in.

חסיד Gracious, favored, pious.

הפץ Desire, delight.

חק Statute, custom, duty.

חרב A sword.

חרה Was hot, angry.

חרון Heat, anger.

חרש Worked in wood, stone, or metal.

חשב Thought, devised.

ט

טוב Good.

טרום Not yet, before.

י

יבש Was dry. x. 3. a.

יבשה Dry land.

יגע Was weary.

יד A hand.

ידה Cast missiles. V. Praised.

ידע Knew.

יום A day.

יומם By day, daily.

יחד Together. xii. 17.

יטב Was good. V. Did good to.

יבח V. Reproved.

יָלַד	Bore, begot.	כִּי	For, but, if. xii.
יָלֵד	A child, son.	כֹּכַב	A star.
יָלַף	No <i>pret.</i> or <i>part.</i>	כָּל	All. xii. 17.
	Went. V. Led.	כָּלָה	Was complete. III.
יָם	A sea. vii. 15.		Finished. IV. <i>Pass.</i>
יָסַד	Founded, established.	כֵּל	Any vessel or in-
	II. Agreed.		strument.
יָסַר	I, III, V. Chastised,	כְּלָמָה	Disgrace, reproach.
	corrected.	כֵּן	So, thus.
יָצַד	Appointed, deter-	קִנּוֹר	A lute, lyre.
	mined.	כְּנָף	A wing, a skirt.
יָצָא	Went out. V.	כַּעַם	Anger, grief.
	Brought forth.	כָּסָה	Covered, coated.
יָצַב	VII. Was set up,	כֶּפֶר	Pitch.
	stood fast.	כְּרוּב	A Cherub.
יָצַר	Formed.	כְּתָנִי	A shirt, tunic.
יָצַר	An Imagination.		
יָרָא	Feared. x. 3.a.	ל	
יָרֵא	Fear.	לְאָם	pl. לְאָמִים A people.
יָרֵק	Greenness, green	לֵב	and לֵבָב The heart.
	herbs.	לָבַשׁ	Put on a garment.
יָשַׁב	Sat, dwelt. V. <i>Caus.</i>		V. Clothed.
יִשְׁעָתָהּ	Salvation.	לָהֵט	A flame. vii. 22.
יָשָׁן	Slept.	לָחִי	The cheek, jaw.
יָשַׁע	II. Was saved. V.	לֶחֶם	Bread.
	Saved.	לִשְׁשׁ	Sharpened.
יָשַׁר	Was right. III. IV.	לַיְלָה	m. Night.
	Made right, direct.	לְמַעַן	For the purpose that,
			in order that.
כ		לָעַג	Mocked, scoffed. V.
כְּבוֹד	Glory.		<i>Id.</i>
כָּבַשׁ	Subdued.	לָץ	A scorner.
כָּזַב	A lie.	לָקַח	Took. xi. 5.
כָּחַ	Strength.		

לֶקַח	Instruction, doctrine.	מֶלֶךְ	A king.
לָשׁוֹן	The tongue.	מִמְשָׁלָה	Dominion, rule.
מ		מִן	From, out of &c. xii.
מְאֹד	Much, very.	מִנְחָה	An offering.
מֵאָה	A hundred. ix. 10.	מָסָה	V. Caused to melt, moistened.
מָאוֹר	Place of light, a light.	מַעַט	A little.
מֵאֵל	Food.	מֵעַלָּה	Above, over, more than, <i>with</i> מִן <i>and</i> לְ.
מִבּוֹל	Destruction; <i>only used of</i> the Flood.	מַעֲצוֹת	Counsels, plans.
מָגֶן	A shield, buckler.	מַעֲשֵׂה	A work.
מָה	What? xii. 16.	מָצָא	Found.
מוֹסְרוֹת	Bonds.	מִקְוֵה	Collection, gathering together.
מוֹעֵד	An appointed time, season.	מָקוֹם	A place.
מוֹשֵׁב	Seat, place of sitting.	מִקְנֵה	Possession, cattle.
מוֹת	To die.	מִרְאָה	Sight, appearance.
מִזְמוֹר	A Psalm, hymn.	מָרָה	Rebelled.
מָחָה	Wiped out, destroyed utterly.	מִרְמָה	Deceit.
מַחְשְׁבָה	A thought, device.	מְשִׁיחַ	Anointed. Messiah.
מִטָּה	A bed, couch.	מִשְׁכָּב	A bed.
מָטָר	Rained. V. Caused to rain.	מָשַׁל	Ruled.
מָטָר	Rain.	מִשְׁפָּט	Judgment.
מִי	Who? xii.	מָתַי	When? xii.
מַיִם	Water. viii. 9.	נ	
מִין	A kind, species.	נָבַל	Withered away. x. 3.a.
מִלֵּא	Was full of. III. filled.	נָגַד	V. Told. VI. <i>Pass.</i>
מַלְאָכָה	A work.	נֶגֶד	Before, in front of.
		נִגִּינָה	A song.
		נָעַ	Touched.
		נָדַח	Drove away. V. <i>Id.</i>

נָרַף Scattered, dispersed.
 נָהָר A river. vii. 19.
 נָדַד To wander.
 נָחַח To rested. V. Gave
 rest or comfort to.
 נָוַד To wander.
 נָהַל Led, guided. V. Led.
 נַחֲלָה An inheritance.
 נְחִילֹת Flutes.
 נָחַם II. Repented. III.
 Conforted.
 נָחַשׁ A serpent.
 נְחֹשֶׁת Brass.
 נָטַע Planted.
 נָכַח V. Struck.
 נָסַךְ Anointed.
 נָפַח Blew, breathed.
 נָפַל Fell.
 נְפִילִים Giants. The fallen
 ones.
 נָפַץ Broke, was dis-
 persed.
 נַפְשׁ Soul, person, self.
 נָצַח III. Excelled, pre-
 sided.
 נִקְבָּה A female.
 נָקַם Avenged. VI. Was
 avenged.
 נָשָׂא Lifted, set, placed.
 נָשַׁח Forgot. V. Caused
 to forget, deceived.
 נְשָׁמָה cr. נְשָׁמָה Breath.
 נָשִׁים Women. vii. 25.
 נָשַׁק Kissed. III. *Id.*

נָתַן Gave, put, placed.
 נָחַק III. Broke.

ס

סָבַב Went round, sur-
 rounded.
 סָבִיב A round.
 סָגַר Shut.
 סָוַר To go aside, forsake.
 סָכַר Covered, protected.
 סָמַך Leaned on: sup-
 ported.
 סָפַר Numbered. III. Re-
 lated.
 סָפֵר A book.
 סָחַר Concealed.

ע

עָבַד Served.
 עָבָד A servant.
 עָבַר Passed over.
 עָרַח *with* עָרַח Because of.
 עָבַד A cord. vii. 26. 1.
 עָרַח Till. xii. 17.
 עָרַח An assembly.
 עָוַר Still, yet.
 עֵילָם Eternity.
 עֵינָב A lute, lyre.
 עָוֹן Sin, iniquity.
 עָוַף To fly.
 עוֹף A fowl. *Coll.*
 עוֹר The skin.
 עָוַב Left, forsook.

עזר	Helped.	עֶשֶׂב	<i>Coll.</i> Herbs, Grass.
עֲזָר	Help: a helper.	עָשָׂה	Did, made.
עָסַר	Surrounded. III. V.	עָשָׂר	Ten.
	Crowned.	עָשִׁישׁ	Became old, wasted away.
עֵין	Eye.	עֵת	A time.
עִיר	City.	עַתָּה	Now.
עַל	Upon. xii. 17.	עָתָק	Removed: grew old.
עָלָה	Went up. V. Offered <i>a burnt offering.</i>		
עָלַץ	Rejoiced.	פ	
עַם	A people. vii. 15	פְּלִיג	A channel, stream.
עִם	With.	פָּלָה	II. Was separated. V. Set apart.
עָמַד	Stood.	פָּלַל	III. Judged. VII. Prayed.
עָנָה	Answered.	פֶּה	A mouth. vii. 25.
עָפָר	Dust.	פֶּן	Lest.
עֵץ	A tree: <i>coll.</i>	פָּנָה	Turned his face <i>to-</i> <i>wards.</i>
עָצַב	Pained. VII. Was grieved.	פָּנִים	The face. vi. 20. xii. 17.
עָצַב	Labor, grain.	פָּעַל	Did.
עָצָבָן	Great pain, <i>as of</i> <i>childbirth.</i>	פָּעַל	Work.
עֲצָה	Counsel.	פָּעַם	A time. vii. 22.
עָצַם	Was strong.	פָּתָה	Opened the mouth.
עָצָם	A bone, the same.	פָּצַע	Wounded.
עָקֵב	The heel.	פָּצַע	A wound.
עָקֵב	The end, because.	פָּקַח	Opened <i>the eyes.</i> II. <i>Pass.</i>
עָרַב	Was sweet, became dark.	פָּקָה	Bore fruit. V. Made fruitful.
עָרַב	Evening.	פֶּרִי	Fruit. viii. 9. o.
עָרוֹם	and עִירֹם Naked.	פָּרַר	Broke.
עָרוֹם	Cunning.		
עָרַד	Arranged.		
עָרַשׁ	A bed, couch. vii. 22.		

פָּשַׁע Transgressed.
 פְּשָׁע Transgression. vii.
 22.
 פָּתַח Opened.
 פֶּתַח A door. vii. 22.

צ

צֶאֱנָן A sheep, flock, vi. 18.
 צֶבֶא A host. vi. 14.
 צֶדַּר A side.
 צַדִּיק Righteous.
 צֶדֶק Righteousness.
 צִדְקָה Righteousness.
 צִהָר A window.
 צִוָּה III. Commanded.
 צָלַח Prospered. V. Made
 to prosper.
 צֶלֶם Image.
 צִלְעַ A rib.
 צָמַח Grew. V. Caused to
 grow.
 צָנֶה A shield *for the*
whole person.
 צָעַק Cried out.
 צָפָה Watched. III. *Id.*
 צָרִים Enemies.
 צָרַר Acted as an enemy.

ק

קֶבֶר A grave.
 קֶדֶם Before, the East.
 קִדְמָה Towards the East.
 קִדְמָה Eastward of.

קָדַשׁ Was holy. III. *and*
 V. Hallowed.
 קָוָה I. *and* III. Looked for.
 II. Was collected.
 קוֹל A voice.
 קָיָם To stand. V. Made
 to stand.
 קִימָה Stature, height.
 קִיץ A thorn-bush.
 קָטָן *and* קָטַן Little.
 קֶן A nest. *pl.* קְנִיִּים Cells.
 Chambers.
 קָנָה Got, possessed.
 קֵץ An end.
 קָרָא Called. *With* לְ
 Named.
 קָרַב Approached.
 קֶרֶב The midst, the in-
 side.
 קָרוֹב Near.
 קָשַׁב Listened. V. Re-
 garded.

ר

רָאָה Saw.
 רֹאשׁ The head.
 רֵאשִׁית The beginning, the
 first of any thing.
 רַב Much, many, enough.
 רַבֵּב Became numerous.
 רֶבֶבֶת Ten thousand.
 רָבָה Was *or* became nu-
 merous.
 רְבִיעִי Fourth.

רָבַץ	Crouched.	שָׂחַק	Laughed.
רָנַה	Shook, trembled.	שִׁיחַ	A plant, bush.
רִגְעַ	A moment.	שָׁבַל	Was skilful. V. Look- ed at, made wise.
רִגְשׁ	Was tumultuous; <i>here only.</i>	שָׂם	and שָׂמוּ To place, put, set.
רָדָה	Ruled.	שָׂמַח	Rejoiced, was glad.
רָדַם	II. Was fast asleep.	שִׂמְחָה	Joy.
רוֹזְנִים	Princes.	שָׂנֵא	Hated. x. 3. a.
רוּחַ	Spirit.		
רוּם	To be high.	שׁ	
רָחַב	Was broad.	שָׁאֵל	Asked.
רָחֵב	Broad.	שְׂאוֹל	The abode of de- parted spirits.
רָחֵב	Breadth.	שֶׁבֶט	A rod, staff, tribe.
רָחַף	III. Fluttered, ho- vered.	שֶׁבִיעִי	Seventh.
רִיק	A vain thing.	שֶׁבַע	Seven.
רִמַּשׁ	Crept.	שֶׁבַעִים	Seventy.
רָנַן	Sang.	שֶׁבַעִים	Sevenfold. ix. 7.
רָע	Bad, wicked, evil.	שָׁבַר	Broke. III. Shat- tered.
רָעָה	Cattle fed: fed cattle.	שָׁבַת	Rested.
רָעַע	Broke, crushed.	שֶׁהָם	The onyx stone.
רָצוֹן	Favor, approbation.	שׁוּב	To return.
רָק	Only.	שִׁוַּע	A cry for help: <i>here only.</i>
רָקַע	Stretched out, spread.	שׁוּף	To strike, bruise.
רָקִיעַ	The expanse, the sky.	שׁוֹרְרִי	My enemies: <i>only in this form.</i>
רָשָׁע	Wicked.	שָׁחָה	Bowed himself. VII. <i>Id.</i>
שׁ		שָׁחָה	II. Was corrupted. V. Destroyed.
שָׂדֶה	A field, the open county.	שָׂחַ	To set, place.
שָׂחָה	Swam. V. Caused to swim.		

שָׁב	Lay down, slept.	ח	
שָׁן	Rested, dwelt.	חָאָה	Desire, object of desire.
שָׁלוֹם	Peace.	חָאָה	A fig-tree.
שָׁלַח	Sent. III. Sent away.	חָאָה	An ark: <i>only used of Noah's ark and of that in which Moses was exposed.</i>
שְׁלִישִׁי	Third.	חָאָה	The deep.
שָׁלַךְ	V. Threw, cast.	חָאָה	Desolation.
שָׁלֵם	Was at peace, was complete.	חָאָה	A Law.
שָׁלֵם	Perfect.	חָאָה	Birth; posterity: history.
שָׁלֹשׁ	Three.	חָאָה	New wine.
שָׁם	There.	חָאָה	Was completed. V. Finished.
שָׁמַיִם	The sky, heaven.	חָאָה	Complete: perfect <i>morally.</i>
שְׁמִינִי	Eighth.	חָאָה	Any large sea animal.
שְׁמֹנֶה	Eight.	חָאָה	II. Was abhorred. III. Abhorred.
שָׁמַע	Heard, obeyed.	חָאָה	Prayer.
שָׁמַר	Kept, watched.	חָאָה	Sewed. III. <i>Id.</i>
שֵׁן	A tooth.	חָאָה	Laid hold of.
שָׁנָה	A year.	חָאָה	Deep sleep. <i>See</i> רָם.
שְׁנִי	Second.	חָאָה	Desire.
שָׁעָה	Looked, regarded.	חָאָה	Nine.
שָׁפַט	Judged.	חָאָה	Favor, mercy, a prayer for mercy.
שָׁקָה	II. Was watered. V. Watered.	חָאָה	Lower.
שָׂרַץ	Swarmed.		
שָׂרָץ	Numerous small animals.		
שֵׁשׁ	Six.		
שִׁשִּׁי	Sixth.		
שָׁחַל	Planted.		

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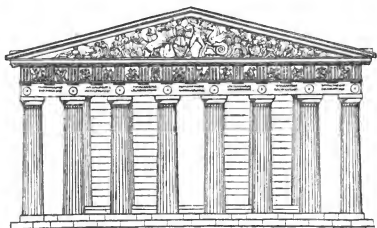
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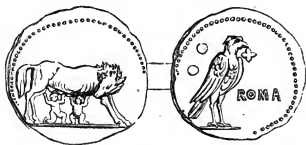
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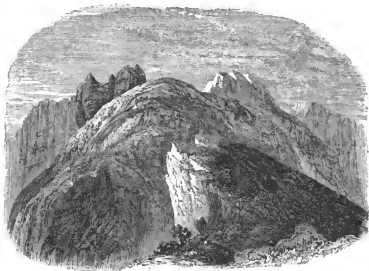
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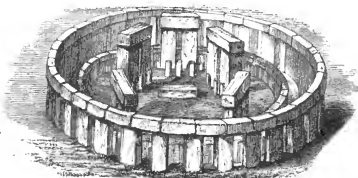
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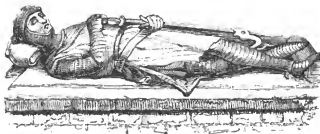
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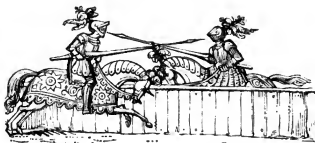
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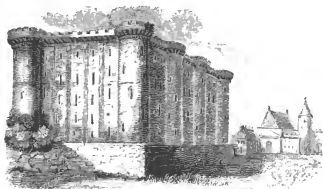
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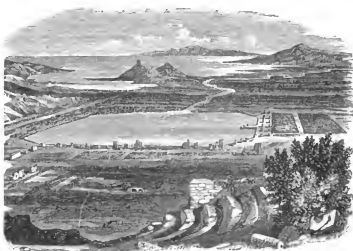
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